PROCEEDINGS

of the

THIRTY-SIXTH MEETING

of the

National Conference of Catholic Charities

WASHINGTON, D. C.

November 2-6, 1950

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PROCEEDINGS

of the

THIRTY-SIXTH MEETING

National Conference of Catholic Charities

PART I

SOLEMN PONTIFICAL MASS

Sunday, November 5, 10:00 A.M.

Saint Matthew's Cathedral

Celebrant: Most Reverend Peter L. Ireton, D.D., *Bishop of Richmond.*

Preacher: Most Reverend Patrick A. O'Boyle, D.D., *Archbishop of Washington.*

Arch-Priest: Very Rev. Msgr. A. R. Fussenegger.

Deacons of Honor: Rt. Rev. Msgr. Vincent W. Cooke *and* Rt. Rev. Msgr. James Lynch.

Deacon of the Mass: Rev. F. Harold Nott.

Subdeacon of the Mass: Rev. Leo J. Coady.

THE HOLY FATHER'S MESSAGE

To Our Venerable Brother, Patrick A. O'Boyle, and to Our Beloved Children of the National Conference of Catholic Charities and of the Society of Saint Vincent de Paul.

FROM Our heart, Venerable brother and beloved children, we send you Our warm greetings and the encouragement of Our paternal interest on the occasion of the fortieth anniversary of the foundation of the National Conference of Catholic Charities. We do so all the more readily as the theme which you are to discuss at your forthcoming meeting has a particular relevance to the present ills of society. For if there is bitterness and distrust among nations, if there is hatred and misunderstanding between the social classes, if there is lack of respect and mutual love in the intimacy of the family circle, it is to a great extent for want of charity, that bond of perfection which alone unites the hearts and wills of men to God and to one another in God.

Charity, in the common acceptation of the word nowadays, has come to mean any form of humanitarian compassion for the poor and generally denotes alms-giving. This, however, is but a shadow of the reality. In the Christian tradition, as you well know, charity has a special meaning and a more all-embracing connotation. It signifies that pure and sincere love of God which disposes man to do God's will in all things. It means, in effect, the primacy of God in the daily life of the Christian, a primacy which is founded in God's love for man as manifested in the creation and above all in the redemptive sufferings of Our Blessed Saviour. It is through these outpourings of divine love, by which "God first hath loved us" (1 John iv:19) that we have fellowship with one another through Christ in God. And that sublime kinship in Christ is the source of the twofold responsibility devolving on every Christian of loving God with his whole heart and soul and with his whole mind and strength, and of loving his neighbor as himself for God.

Charity is then the vital and practical expression of that Christian solidarity, and as such it governs all man's relations with God and with his fellow man. In the days of man's earthly sojourn it finds its outlet chiefly in the love of one's neighbor who is made in the image and likeness of God.

You, beloved children of the National Conference of Catholic Charities and of the Society of Saint Vincent de Paul, know the wide scope and pressing need that there is for such fraternal charity in human relations. For forty years the devoted members of your organizations have been working together unselfishly in the service of those who are in spiritual or temporal need. Your charity has known no boundaries of race or nation but has been poured out generously, so far as the means at your disposal have allowed, for the relief of suffering humanity. In your mission of mercy you have had a key to the intimate secrets of many human hearts. You have known the fears, the unhappiness, the bitterness, the hopelessness of hearts which are hungering for love; you have seen too the transformation which your charitable administrations have wrought in countless hearts wherein they have revived hope, built up confidence and stirred to new fervor a waning faith in that loving providence of Our Heavenly Father which reaches from end to end mightily and ordereth all things sweetly (Wisd. viii:1).

It is in the light of such experience that you call for a crusade of charity. It is in the fervent hope of instilling into all human intercourse and relationship the spirit of the Gospel, that you seek to quicken in the conscience of every Christian the sense of his personal responsibility of proving his love for God by his benevolence and goodwill towards his fellow man. In this connection we recall with pleasure the many touching proofs we have had of the loving zeal and magnanimous generosity with which the Catholic women of the United States through the various Catholic organizations engaged in works of charity, have come to the aid of those who are weary in spirit and sick in body; and we have full confidence that the virtue of Christlike charity will flower and bear fruit in your midst by the enthusiastic cooperation of Catholic educational institutions in the noble crusade of charity among the youth, the hope of the future.

Conscious of the inestimable blessings which would accrue to all grades of society by the realization of such hopes, we earnestly pray God to illumine your deliberations and to prosper your efforts, so that men may come to enjoy the blessed happiness of that intimate peace and tranquillity which is the fruit of charity. As an earnest of such divine favor and as a pledge of Our warm paternal benevolence, we cordially impart to you, Venerable Brother, and to all our beloved children of Catholic Charities and of the Society of Saint Vincent de Paul and to all those associated with you in these beneficent undertakings Our Apostolic Benediction.

From the Vatican, October 25, 1950.

(Signed) PIUS PP. XII.

PRESIDENTIAL ADDRESS

EDMOND B. BUTLER, *President, National Conference of Catholic Charities, New York, N. Y.*

THE National Conference of Catholic Charities on the occasion of its Fortieth Anniversary Meeting is deeply indebted to His Excellency, The Most Reverend Patrick A. O'Boyle, Archbishop of Washington, not only for his kind invitation which makes possible our meeting here, but also for his cooperation and guidance in the planning of this Conference. On behalf of the Conference I extend to him our sincere thanks.

It is fitting at this Fortieth Anniversary Meeting that we go back to the founding of the Conference in 1910. It is natural that a recounting of the beginnings of the Conference should be a matter of personal satisfaction to me in that I find, as I knew, that among the group who started this Conference, my father played an important role. The men who met and who planned the Conference and organized the first meetings were men who were high in the Councils of the Society of St. Vincent de Paul. As a matter of fact, in the beginning, the Society of St. Vincent de Paul dominated the Conference.

An examination of the proceedings of the First Annual Meeting of the Conference shows they took part in all of the discussions and were on all of the important committees. The original committee which formulated the idea of the Conference was composed of men all of whom were known to me; many of them were men I had met on numerous occasions at my home and elsewhere in connection with the activities of the St. Vincent de Paul Society. Among them the names of two men stand out—Monsignor Kerby, who was the first Secretary of the Conference, and Thomas M. Mulry, who played such a vital part not only in the organization and guidance of the National Conference of Catholic Charities but who was then and until his death in 1916 the President of the Superior Council of the United States, and who was unquestionably one of the men most responsible for the pre-eminent position in which the Catholic layman in charity was then and is now regarded.

The real founder of the Conference was the Right Reverend Monsignor Shahan, Rector of the Catholic University, who called the organization meeting together at the request, I am told, of a brother who wrote a letter to Bishop Shahan suggesting the Conference.

The aims of the National Conference were well set forth at that time in the following language:

> "The National Conference has been created to meet a definite situation. It aims to preserve the organic spiritual character of Catholic Charity. It aims to seek out and understand causes of dependency. It aims to take advantage of the ripest wisdom in relief and preventive work to which men have anywhere attained, and to serve as a bond of union for the unnumbered organizations in the United States which are doing the work of Charity. It aims to become, finally, the attorney for the Poor in Modern Society, to present their point of view and defend them unto the days when social justice may secure to them their rights."

Carrying out this original idea of the Conference as the Attorney for the Poor I deem it my obligation this evening to present now the cause of the poor and some of their basic problems. Essentially their problems today are no different from the problems of their predecessors in any period. Since the foundation of this organization, two major wars and a financial and economic catastrophe, which has euphemistically been called a depression, have shocked and upset the equilibrium of society. Today we meet in an atmosphere of tension caused by the thundering feet of the modern Attila as he trods upon the rights of free peoples all over the world.

In ancient times the government did not partake in Charity or Charitable activities. The care of the poor, of the widow and the orphan was practically unknown prior to the coming of Christ except among the Jews. Lycurgus, the renowned Spartan Lawgiver, decreed the death of children too weak to be useful to the State. On the contrary, in Exodus and Deuteronomy we read that pursuant to the command of Moses the poor, the strangers, the fatherless and the widow were committed to the care of the Jew. It was not until the coming of Christ that the doctrine of the love of neighbor was preached. He extended the Jewish Law of Charity to Gentiles as well as Jews. In the History of Western Civilization, the government was formerly regarded as the war-making machine. Our heritage which, in Law, comes down from England, was based upon the feudal system which existed solely to provide a conquerer with arms to defend his conquest. Beyond this the government was concerned with maintaining the peace and protecting the Sovereign.

During the early days of England, whatever was done in the way of Charity was done by individuals, by religious societies and through the Guilds. Persons who were charitably inclined in England, supported the charitable efforts particularly of religious societies by the transfer of property to charitable uses. Not even the Poor Laws of England brought a recognition of the responsibility of society to the less fortunate. While in the days of the foundation of this Conference there was a realization of the duties of government toward those in need, it was seldom translated, other than in respect to the support of incompetents by the states, into any financial assistance to localities, or through private agencies. Where such support was granted, it was given locally. Unquestionably, it was considered in those days that it would not be a governmental function of the Federal Government to grant any assistance whatsoever toward the relief of the needy.

By reason of this situation, the relief and care of those in need was committed for the most part to private agencies, particularly of the Catholic, Protestant and Jewish religions.

The financial catastrophe which descended with cyclonic force upon society in the Fall of 1929 brought a change in our economic system from which we have not recovered. The late Thomas F. Woodlock, who, incidentally, addressed the first Conference of this organization in 1910, frequently protested the calling of this a depression but rather the beginning of a new era. I first met him in 1932 and recall clearly what I then regarded as pessimistic predictions which he made. He said to me that he was then an old man and he would not have to live to see them. He lived to see all of his predictions come true. The new era added a terrific tax burden to the cost of World War I. Mr. Woodlock was absolutely accurate. It was the beginning of a new era and not a temporary depression from which we might recover. We never did recover from it and we are now saddled with the cost of World War II together with the gigantic and unforeseeable expenditures needed to protect man from barbarian and atheistic communism.

The simple effect of such a disturbance in our economy has been the drying up of the well springs of private charity. There is no possibility for great new private financial foundations to take care of the poor. While there is no trend toward true socialism or communism in this country, and while we continue and in the Providence of God shall continue to maintain our economic system and our freedom and independence, the tax burden is so great that the government must, of necessity, pay the vast share of the cost of the care of those in need. It has always been said that he who pays the piper calls the tune. Here, however, arises the question, "Who pays the piper?" They are a great many people, and particularly in high and low places in government, who think, because the money which goes to the family on relief, or receiving old-age assistance or assistance to the blind, or any other form of public assistance, is in the form of a government check, that the government employees know better than anyone else how these people should be treated.

In the first place, the money comes from the people of the United States and while this is a representative government, and they act through their representatives, the will of the people must be borne in mind and we did not voluntarily surrender control over the charitable agencies of this country. It is not sufficient when a family is poor because of the ill health of its head, or some other reason which brings about unemployment, simply to provide money. True it is essential to take care of the physical needs. We are admonished by Frederick Ozanam, and all of his successors in the Society of St. Vincent de Paul, that the first thing to do is to take care of the physical needs of the family. But it must be borne in mind the family consists of individual persons with human dignity, because they are creatures of God, and not only must their physical needs be taken care of but also their spiritual needs. There is too great a tendency upon the part of individuals to surrender the obligation of the individual to take care of his neighbor.

There are certain basic principles which should limit the activities of the government in the field of charity:

(1) As long as there are private agencies able to do the work, the government should not interfere.

(2) The government should utilize all of the private agencies as far as possible.

(3) If a public agency is provided, children who can be taken care of in private institutions should continue so to be cared for and not sent to the public institution simply because there are vacancies or because theorists wish to have the public agency given an appearance of taking care of a cross-section of a community.

(4) The public agency should seek the guidance of the community and not try to operate in a vacuum.

(5) The public agency should not only not interfere with the religious instruction of children but assist the private agencies in providing the religious instructions children need and to which they are entitled.

There are certain corollaries which, of necessity, flow from the traditional handling of these matters. There should be partnership between the government and the private agencies, the government using to the fullest extent the facilities made available by private agencies. This is particularly true at the local level. It is here that a fuller understanding of the problems involved is had and it is far better that the administrative responsibilities of government be stressed locally rather than attempting to control and administer the governmental functions from the point of the Federal Administration. Since the Federal Government has taken unto itself the principal sources of taxation, it must, of course, bear a proportionate share of the cost of meeting the government's obligation.

Another natural consequence of our present conditions is the fact that the private agencies must do all in their power to fulfill the burden imposed upon them in this partnership.

Some of our problems have changed. I recall having heard discussions between my father and Mr. Mulry of the problem which existed years ago in New York where Catholic orphan children were taken and placed out of the state in homes of persons of a different religious belief. In fact, a substantial amount of proselytizing went on. This has disappeared but in its wake has come a more dangerous attitude. It is the attitude of the atheist or one indifferent to religion, who believes that the care of everybody, and more particularly the children, should be turned over to the government. It is my firm conviction shared by many people of different faiths, that the most serious thing confronting us today is the retention of the control of the religious education of the children of families who are in need of public assistance, particularly in the care of children away from their homes.

The late President Franklin D. Roosevelt once said that less than 50% of the people in the United States had any formal religious education. That was not true in the days of the making of America. Our forefathers had a firm, in fact a lusty belief in God and in their religion and it was this that carried them through and it was this belief that made this country great. We have been spending our capital of the spiritual fiber of our being and if the new generation does not set up reserves for the future, there is nothing that can save this country from going the way of the nations of the past that did not believe in and worship God.

One of the greatest of the needs of the poor is to see to it that as far as it is possible, no child is placed in a public institution as long as there is an institution or a home or an agency of the same religious persuasion as the child, ready to take care of it. The child has a right to have his religion preserved and protected and this right demands that the child shall be placed in the care, if possible, under private auspices, of persons in institutions of his own religious faith.

A corollary of this truth is that the private agencies, including our own, must make every effort and sacrifice to take care of all of the children they can possibly receive.

On behalf of the poor and in pleading their cause, I say that there is no greater need, and therefore no more important question before this Conference than the protection of the religion of children. Recognition has been given of this fact by representatives of various organizations who have met every ten years since the first White House Conference early in 1909. Here in this community, a month hence, a new White House Conference will be held to consider the needs of children and youth. Every White House Conference has stressed the importance of religion in the life of the child but unless this White House Conference which is about to meet, takes heed of the warnings and goes far beyond the recommendations of previous White House Conferences, it will have done the greatest dis-service to the children of America and to America itself.

Our Conference is meeting in the humble recognition of the dependence of Man on God, his Creator. When this country was formed, this simple truth based its origin. We have invoked the guidance of Divine Providence and we shall proceed prayerfully with that guidance throughout this Conference. The question which I raise now is, "What shall guide the White House Conference?" Shall it be the same principles which inspired the writers of the Declaration of Independence, or shall it be the principles of atheistic indifferentism? Let us hope and pray that they will not emulate the United Nations in its so-called document on the International Declaration of Human Rights which ignored the creation of Man and the Divine Origin of his rights. The Chairman of the Committee which drafted it, in defending its pagan nature, said:

> "I think you are also not aware of the fact that this draft has to be acceptable to people of different religions and therefore could not be worded in any way like our Documents were. Our people were all of the Christian religion. This is a mistake frequently made by Protestants and Catholics who seem to forget that other peoples have an equal right to their religious beliefs in the United Nations."

Here can be no compromise. There is only one truth and unless this guides the deliberations of the White House Conference on Children and Youth in 1950, it would be just as well it did not meet.

Passing from the problems of children, there are many other causes of the poor which will be discussed in this Conference, problems of the aged and the aging, including the vast problems which come before our various agencies due to the amendments of the Social Security Act. May I particularly emphasize the provisions of the new law for which we have fought for many years, which give to private charitable agencies the right to bring their employees within the provisions of the old-age and survivor's insurance on a voluntary basis, thus perserving the tax-exempt status of these agencies. It is important that all of the charitable agencies should give careful consideration to these problems and to bring their members within the benefits now available.

With reference to the problems of families, may I stress the fact that originally, in so far as Catholic agencies are concerned, this work was done in the United States principally by the Society of St. Vincent de Paul. It is becoming increasingly more apparent that a great deal of the work in connection with families should be carried on as a parish activity and thus it is equally apparent that the St. Vincent de Paul Society has become vastly more important and there must be still closer cooperation between this Conference and the Society of St. Vincent de Paul, not only in respect to these simultaneous meetings, but also throughout the year. This Conference owes so much to the Society of St. Vincent de Paul that I think it important that now it examine very carefully into the benefits it would derive from this close cooperation and delegation of responsibility in certain areas, and the Society of St. Vincent de Paul should continue and increase its activities among those cases seeking public assistance. There will be a discussion at this Conference of some of these problems but both here and throughout the year there should be a constant search to preserve the spiritual contacts and benefits which are brought to the families in the care of public agencies by the visits of the members of the Society of St. Vincent de Paul.

One problem facing the poor family is how to find decent housing in the congested areas of this country. The housing problem is still acute and will be for many more years to come. Private enterprise cannot build for the needy and public housing is being attacked as socialistic. This is simply a camouflage. The government must assist where private enterprise cannot. Everyone interested in the welfare of the poor must of necessity take a direct interest in the problems of housing. The Secretary of this Conference has been a pioneer in this work and has sought to interest all of the Directors of Catholic Charities, particularly in the needs of large families. This situation calls for the assistance of everyone in the community, in order that this type of housing will be accepted locally. As an example of what can be done, may I point to the work which has been done in the New York City Housing Authority in the past and which has been increased at the present time.

In the new Federal Program, 25% of the apartments are designed for from 4 to 6 persons, and 2% of the apartments for from 6 to 8 persons. Originally the Housing Authority placed three- and four-room apartments contiguous so that they could be converted very simply into a seven-room apartment. The idea of these apartments as now planned is to make possible the use of the apartment by a family of eight with the possibility of cutting the apartment down in size if that should not be needed. The State-Aided Program continues the policy inaugurated with Ft. Greene Houses, of making possible the conversion of two apartments into one capable of taking care of a large family. The Federal Government will not permit the inclusion of apartments for one person. The State-Aided Program continues to have a small number of such apartments in each house. In a project of 1400 dwelling units, provision is made for 18 single persons. Something of the same nature should be done in other areas of the country where the demand for such apartments or housing accommodations continues to be difficult to fulfill.

It would be impossible in the time allotted to me to point to all of the problems which face us as the representatives of the poor. I have stressed what I regard as most important. For this reason as I close I repeat the one which I still regard as the most important, that is, the religious training and education of the children. The vast expenditure of materials and money and of lives all over the world by the United States will be in vain if we do not protect at home the liberties for which we fight abroad. If the children of America grow up without adequate religious instruction and guidance, they will surrender voluntarily the liberties for which, in every generation since the founding of this country, we and our ancestors have fought to secure, protect and preserve.

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES IN ITS 40TH YEAR

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities, Washington, D. C.*

IT has become the accepted responsibility of the Office of the National Conference of Catholic Charities to give an annual account of its stewardship. It is the purpose of this report to give such an account for the past year. At best the report can touch the highlights on our activities, and point to some of the things that lie ahead.

Social Security

If one were to ask the ordinary person what the Conference had done during this past year, he would think first about its interest in social security. Our participation in the debates on Social Security and the Hearings before Congressional Committees on it during the past year have been reported rather widely throughout the country. Most students of Social Security would think of the Conference as an organization with an independent point of view of its own. Undoubtedly, many people were shocked when we came out for universal coverage of all the aged and all survivors under Old-Age and Surivor's Insurance. This would also have included the present aged. With this universal coverage and with benefits designed to provide for the reasonable needs of the individual and the family, we believe that relief should be returned to the states and local communities and voluntary organizations. While this stand might have appeared to be rather startling, we must think of it in the light of what the Directors of Catholic Charities have been advocating for fifteen years. We have felt during this period that the Federal Government as a part of long-range policy, should confine its efforts to the protection of workers against the major hazards of life through a system of benefits based on rights. We believe, moreover, that the activities of Government in unemployment relief should be confined to providing employment opportunities. This position of the Directors of Catholic Charities has been in harmony with that of the original framers of the Federal Security program. We believe that as a long-range policy the Federal Government should discharge its responsibility towards the aged and survivors through universal coverage under Old-Age and Survivor's Insurance. We were willing to accept relief or assistance as transitional methods of providing for those who could not be provided for immediately under the insurance program.

A solution of the problem of the aged and of survivors along the lines recommended by the Director of Catholic Charities, is inevitable. Our Government cannot long continue the present dual system of caring for the aged and survivors. The administration of public assistance under the Social Security Act involves us in too many contradictions. It provides as many types of assistance as there are states, and many times the variations even within the states are very great. It is demoralizing to the family life of the people. It creates countless abuses which carried to logical conclusions will involve the nation in bankruptcy.

Catholic Charities does not think of a universal system of Old-Age and Survivors Insurance as a means of taking care of all the needs of the aged and of survivors. Practically speaking, the best that it can do is to provide for the basic needs of the people it serves. It recognizes that such a system must bear some relationship to the worker's standard of life and to the wages he has earned during his working life and his contact with the labor market. This does not mean that it will provide for all the worker's needs. Something must be left to the individual worker, to his thrift and savings, to the annuities that he is able to purchase, through the ownership of his home, to private pension plans of one kind or another. We can very well think of a free economy in which a considerable part of the savings necessary for the maintenance of a dynamic system will be made by the middle class and by workers earning good wages.

A very large number of the workers in Catholic Charities throughout the country are securing a considerable amount of protection through their participation in the National Health and Welfare Retirement Association. This will supplement the benefits to be made available to them under Old-Age and Survivor's Insurance. It is to be hoped that our workers have studied the Federal Social Security program with sufficient care to understand clearly the types of benefits to which they are entitled. They are very liable to be deceived by the seemingly large amounts that will be paid to those receiving the highest benefits under Old-Age and Survivor's Insurance. We hear people talking about $80.00 a month for those who have had a year and a half of coverage. We forget that in the next ten years the average benefit that men will receive under the new amendments of 1950 will be $47.00 a month and the average benefit to women workers will be $37.00 a month.

It is most important for our Catholic agencies to see that our workers are included under Social Security on January 1 of this next year. If the workers fail to qualify in the first six months they will lose their credits for about a third of their wages and their benefits may be reduced by $15.00 to $20.00 a month. If we are really interested in protecting the interests of our workers we must see to it that they are enrolled by January 1, 1951.

Child Care

In our presentations before the House Ways and Means Committee and Senate Finance Committee, we placed special stress on the voluntary organizations in any social welfare program. Catholic Charities in the United States has been particularly concerned about the place of voluntary organizations in the field of child welfare. In the past year we have spared no pains to bring our point of view not only to the leaders of the Federal Government but also to the leaders in the states. It has been encouraging to note the interest of leaders in all ranges of Government in our philosophy and our point of view. In this matter we have struggled very hard to maintain a common platform with the leaders of other religious denominations.

Our program for interpreting our interest in the child welfare field to the people of the United States as a whole, has gone hand in hand with the interpretation of the program to our own people. This is even more important than the interpreting of the program to the people as a whole. The interest of our people in child welfare, the sacrifices they make for it, the program they set up, is the best test of their interest in the Catholic Charities as a whole. When we find a genuine interest in child welfare we usually find a real Catholic Charities program.

The participation of Catholic agencies in preparing for the 1950 White House Conference on Children and Youth has provided an excellent opportunity for the interpretation of our interests in child welfare to the people as a whole and more especially, to our own people. The representatives of Catholic agencies have not only participated nationally in committees preparing for the White House Conference, they have also participated actively in state committees for the Conference. The National Conference of Catholic Charities Office has done a great deal in securing Catholic participation in the White House Conference on a national and state level.

THE AGED

In the past year the Conference Office has made considerable progress in the development of Catholic interest in the aged. We have been able to secure active participation in all the sections of the Conference on the Aging called by Administrator of the Federal Security Agency last summer. This was really the most democratic conference held under the auspices of a Federal Agency that has ever been held in Washington. Such meetings as we have seen them through the years, are usually called to ratify plans and programs that have already been made. The people who came to the Conference on the Aging were permitted to do their own thinking and planning. The Conference is bound to have a far-reaching influence on the attitude of the American people toward the problems of the aged. The conferences not only included the work done by social agencies, health agencies, and institutions for the aged, it also included such basic questions as retirement policies of industries, income maintenance for the aged through their own savings, through their children, through pensions of one kind or another and through governmental systems like Old-Age and Survivor's Insurance and Railroad Retirement.

During the past year the Conference has been talking with members of the St. Vincent de Paul Society in regard to their programs for personal service to the aged. We have also been discussing with a number of religious communities, the questions arising in regard to institutional care of the aged. We have taken a number of important steps toward getting a better picture of the place of the institution in a Catholic program for the aged, the place of the Catholic agency in such a program, and also the counseling services provided by parishes in dealing with the aged.

The Conference Office during the past year has continued its efforts toward closer collaboration with social agencies of other religious denominations in working out the common problems. This has been particularly true in the field of child welfare and the aged. It is our hope to work with renewed effort towards this objective during the next year. We realize that our efforts in this field are an essential part of a Catholic social program.

HOUSING

The contribution of the National Conference to the national public housing program is recognized throughout the country. We have done much to stimulate the interest of our local groups. Our Catholic Charities in a number of dioceses have done a great deal in promoting the program in local communities. We have had many battles in regard to this program during the past year. The forces that have opposed public housing on a national level have now taken the fight to local communities. We are sure that our people will not be confused by the propaganda against housing for low income groups that has been spread abroad in various states and local communities. The leaders of Catholic Charities have gone to the limit in supporting voluntary effort in all forms of social welfare. They believe that Government should do everything possible to stimulate voluntary effort before entering into the field. We would like to see in this country, a large development in cooperative housing. We would like to see Government stimulate all sorts of self-help projects in the housing field, but we do not see any immediate prospect for any such efforts on a large scale in the United States. Practically speaking, our only hope for a constructive housing program that will provide family housing for the lowest income groups, is public housing. The killing of the present public housing program on a local level, will mean the end of any hope for decent housing for low income groups in the United States.

AN APOSTOLATE OF PERSONAL SERVICE

The most encouraging sign on the horizon in Catholic Charities in the United States is the new spirit that is permeating our religious communities. This new spirit is not only revolutionizing their own work, but it is also making their institutions vital sparks in Catholic life as a whole. It is given us a new vision of the place of Catholic Charities in Catholic life. The institutions operated by these religious communities are becoming more and more, centers of lay activity. Through their influence more of our lay people are beginning to share in the mission of Catholic Charities. A special appeal is being made to youth to join in the apostolate of personal service. The new apostolate of personal service which is being promoted by a number of religious communities is also finding its place in the curriculum of Catholic colleges and high schools. This apostolate is no longer regarded as something that should be shared by the few, by students in the social sciences. It is something in which every student should join. Nor is the new apostolate of youth in charity—confined to educational institutions. Through the influence of various religious communities it is reaching out to the young people in the slum areas of our cities. It is our hope that this apostolate of youth in personal service and the apostolate of all the lay people in personal service, will very soon assume the proportions of a mass movement. This may readily be the beginning of a new Christian social revival. The people as a whole and the young people especially, are ready for it. The big question that confronts us is what the elders will do about it. How far will they continue to close their eyes to the hard facts that confront us? How long will it take for them to learn that the world is in a state of revolution, that many agencies are thinking in terms of the past, of easy-going living that is not in accord with hard realities.

Cooperation with Organized Labor

Catholic Charities is making considerable progress in developing closer relationships with organized labor on the local and national level. We need to do so more and more. We need to do more and more towards interpreting our programs to labor organizations and our leaders. A significant beginning has been made. In the past years the representatives of organized labor have been participating in all the meetings of our Conference.

The Conference

There is a tendency on the part of many people to regard the National Conference of Catholic Charities as another social agency. So many times we are asked, "What is the conference program going to contribute to my development?" "What do you have on your program this year that is of interest to my agency?" The people who raise these questions do not appreciate that the National Conference represents a movement more than an agency. It expresses the interest of the Catholic Charities. We know very well that the interest of the church in charities is not confined to specialized agencies. These are just a part of the program which must include all the people. They are part of a movement with a vital spark of faith that comes from our religion. They are a part of a movement with its teaching apostolate that aims to get all people participating actively in works of personal service. One of our great tragedies in the past generation is that we have identified charity with services rendered by agencies with full-time professional personnel. We have not given the lay people sufficient opportunity for the exercise of their own ministry, and at times we have given the Priests the impression that we could solve all their difficult problems more effectively than they. Now we are beginning to see the outlines of a new movement. We are beginning to see the elements of the heroic in this movement. We are beginning to see some of the new spiritual qualities that it is developing. We find that the people who are dedicating themselves to it have come to recognize more fully the importance of their own spiritual development. This is what will make the pattern of Catholic Charities in our country different from the pattern of any social agency.

IN THE NAME OF GOD AND CHARITY

His Eminence, Francis Cardinal Spellman,
Archbishop of New York

FROM out every state of our great and blessed nation we have gathered here this evening in the name of God and Charity, united by the link of Love which is God and the love of God's poor which is Charity. It was Christ Himself who sanctified this precious kinship by giving Himself in sacrifice to redeem the human race, and Christ loved not any one man or race or nation, but in unbounded Charity He loved all mankind. And we must prove our own kinship with Christ by loving Him, loyally serving Him and helping His needy, His sick and afflicted, for as God's servants, we are servants too of God's poor.

These words you may say, my friends, are lofty, and lofty and even meaningless they are, if they be only words; but when they are implemented by the nobility of charitable acts, then they are no longer mere words but they become the worthy, eloquent expression of our Catholic Faith. The very reason for the existence and the definition of Catholic Charities is the fervent practice of our Faith evidenced by a religious life and daily deeds of Charity.

True Charity means that we not only wish our neighbor well —but seek to do him good. Does not St. Paul say: "If I speak with the tongues of men and of angels; . . . if I should have all faith so that I could move mountains . . . and have not Charity, I am become as sounding brass and tinkling cymbal . . ."? St. Paul's vibrant voice resounds through the archways of the ages and finds echo in the plea of our own Holy Father Pope Pius XII, the reassurance of whose prayers for my country and blessings for my countrymen I received once again in my audience with His Holiness last Friday morning in Rome. The Holy Father urges all of us to lead lives of piety and Charity, imploring us to fortify ourselves with strength of spirit, promptness of action and fidelity in the observance of the Commandments of God and the Sermon on the Mount. "There is one truth and one law for all, the rich and poor, the great and small," His Holiness said, and that is the law of love, the law of the First Commandment, and this night my own voice humbly repeats this plea of Our Holy Father, the Supreme Shepherd of Charity, for even as I stand here among you, my heart rejoicing and grateful to so many who have travelled far to be here for this convention, my mind is not so completely joyful as my heart because there are questions that stubbornly shed doubt upon my soul. And the questions are these: Are we, all of us, priests, religious and laity, completely dedicating ourselves to the ideals and principles of our Catholic Faith by daily deeds of devoted active Charity? Are we to the fullest possibility of our powers doing what we so often, by pen or speech glibly recommend that others do? Have we given the plentitude of ourselves to God, and in God's name to our neighbor?

I ask no question of you that I do not ask of myself. I challenge your good works less even than I do my own—but it is only when man measures his deeds by the yardstick of a thoroughly and frequently examined conscience that he can judge and weigh his shortcomings against his achievements, against his potentialities for doing good. And, while I know and am proud of the many and varied accomplishments of Catholic Charities, of the support of a multitude of generous contributors and zealous workers during the past fruitful years, while I congratulate all who have effectively participated in these great works, still do I say, "Take counsel with yourself and examine your conscience." Ask yourself if with warm and tender spirit you have unflaggingly sought out God's sick and afflicted offering to help heal their ills and share their burdens? Have you done for them every good turn within your power? Have you realized and exemplified to others the material obligations as well as the spiritual significance and glory of your Catholic Faith? Have you listened to tales of hardship and illness and grief with patience and kindness, with the desire and determined intention to help others in every way possible? Have you shortened the roll of red tape wherever permissible and hastened the needed assistance?

If you have been remiss in these matters, and if you will not amend and follow Christ more closely in the future, then I avow that you are not a Good Samaritan in accordance with the pattern of the Gospel, for he who is not akin to misery and affliction in sympathy, patience and understanding is not charitable as Christ charted Charity!

Think, I bid you, remember that each burdened soul who seeks help or counsel may have been—or even yet may be, yourself, or far, far worse—a loved one of your own.

Look back—unlock the secret latches of your soul, and take stock of yourself. Judge your neighbor and his needs as you would judge yourself. Sit quietly and alone in the presence of God—meditate upon the graces given to you and see if you have fully assumed the responsibilities of your Faith and your Charity.

A time there was when the golden rule was man's standard of noble living. This rule you learned, as did I, at your mother's knee. I listened to it preached in the church of my town; I was taught it in my earliest school days and was instructed to practice it in my father's store a half century ago. Then each man took his neighbor's word as his bond, and rarely was he sorry or deceived! I do not claim better, sterner or more practical training than any person within this hall. But, I ask, as you were trained, have you lived; as you were taught, have you practiced and taught your sons and the sons of others faithfully to live by that simple golden rule and the laws of God—His Commandments?

Times have changed—and not for good. Men have failed each other because first they failed their God. And as there are men who would deny God, so are there men who would not help to give a starving child a crust of bread, an ailing, aged or mournful mother the care or comfort of a hospital or home, refuse solace and shelter to the suffering, groping, tortured minds of the destitute and delinquent. And, I say unto you, show me the man whose heart is quickened in compassion to give alms or aid to his needy, suffering fellowman, and I will show you a man whose faith is in God in heaven, while the man who will not proffer help to the poor or afflicted will deny the true God and pledge allegiance to the red god of hate, selfishness and greed.

Dearly beloved brothers and friends in Christ, yours is a higher and even more sublime mission than was the call to the crusaders of the medieval world. While they labored to reclaim the holy places sanctified by the physical presence of Christ and sacred with memories of His sufferings and death, your great goal is to gain for Christ not earthly soil, but immortal souls. Yours is a fight not for earth, no matter how hallowed it may be, but for the Kingdom of God which is in man himself, and if you are to be effective in your good-willed, God-blessed crusade for Christ and for Christ's poor and afflicted, you must yourselves forever wear the armor of grace and practice the Charity of Christ, for never more truly than in our day has it been necessary that they who believe and preach a doctrine should live by it! And this is not alone the duty of the priest for in this broad field of divine and human relations the layman shares with the priest the responsibility of living and practicing the Charity of Christ. Layman and priest alike can live the ways of Christ if they bear imprinted upon their works these powerful, prayerful words: "O God who art Truth, make me one with Thee in everlasting Charity!" Labor to help those unable to help themselves—

all under the banner of Christ's Charity—the banner under which two thousand years ago was founded Christ's Holy Church!

I have flown the world from end to end and visited regions where neither love nor liberty dwells. I have winged on errands of mercy to lands set over far seas, and looked on the sites of ancient cities that were ruins before ours were born. And I have seen the faces of little children all over the earth deadened to the Light that is God. And wherever I went for the Master, were it northward, eastward, westward or south, I have heard the multiple echoes of voices—voices that will not be stilled. Even here in this blessed land of America where liberty was born, where love should overshadow all ills and evils, we can hear the cry of the hungry of body, the grief sobs of broken, divided families, the moaning of women in sorrow, the half-stifled groans of the burdened and sick. And the theme of these blended voices seems always and ever the same all over the world: a cry from the souls of the suffering, a plea from motherhood's heart, a pleading of man to his Maker for the strength that would lighten earth's tasks; for hands to lift up the weary, for brave hearts to hearten the weak.

In today's self-centered world writhing from its self-inflicted wounds of disease, desolation and death, these dreadful lamentations of the homeless, sick and destitute challenge us heroically to strive to live in devoted service to our fellowmen; for this multitude of joyless voices have but one meaning and one appeal —they bespeak the misery of the helpless and sick, the mentally tormented and abandoned. They bespeak the call of Christ!

God created the children of men to be living mirrors of His own beauty, imaged to His Face and Form, likened to His Mind and Heart. Yet there are children with emaciated bodies and mournful hearts, strangers to laughter and health and hope. These must we care for, tending withered bodies, helping those who are strangers to deeds of love and the touch of pity, accustomed only to pain and the sorrow of aching, breaking hearts. They, too, were destined by God to be cherished and loved, worthy of the kindnesses and comforts and joys of life; but misfortune banished the gifts of happiness and health from them and even deprived them of the solace of a loved one's presence and the protecting clasp of a guiding hand. But we thank God that in His mercy

He gave us men and women with great hearts, ready hands and true Charity to help lift the weight of many woes from these misery-beaten bodies and minds. You are those men and women. Such is your vocation, such your sacred responsibility and this is the duty of every God-revering man and woman who walks the earth today to carry a full share of the burdens of his brothers, and pour into stricken souls the soothing oil of God's mercy and Charity, not only by good-will or good wishes, but by constant prayers and good works.

Not too often can we be reminded that whenever human beings are in need, you and I, and all who are well and strong and possess material and spiritual treasures should minister unto our neighbors' misery, lighten their sorrows, and alleviate their physical and mental sufferings. And not too often can we remind ourselves that we shall be spiritually enriched, if thus we follow God's command to love our neighbor as ourselves, surmounting in true Charity all barriers of class, race and creed, giving our loving care to all in want or in sorrow, seeking to spend ourselves in the Christ-like work of bringing health, comfort and solace to our stricken fellowman. In this sacred duty God himself is our guide and exemplar, for so much did He love man that He sent to us His Divine Son, to teach us the Way to Him through Charity that we and all men might learn to live together in harmony and peace, in love of God and our fellowmen.

Today hundreds of thousands of people seek the services and help of Catholic Charities—hundreds of thousands of people in need of hospitalization, shelter or care. Their fate rests within the hands and hearts of us to whom God has given bountifully of His blessings. Christ never refused the mercy of His own Sacred Heart to any who called upon Him for help. And we must never refuse to give of ourselves to His poor, weak, sick or oppressed for they are God's especial concern. And upon those of us whom God has prospered with His blessings must devolve the responsibility, yes and the privilege of helping, the misery-ridden who cannot help themselves. This is love of God. This is love of neighbor. This is true Charity. And this is the Creed of Catholic Charities and the charter for Catholic Charity workers as they minister God's mercy to God's children and our brothers.

CHARITY AND THE PASTORAL MINISTRY

THE MOST REVEREND FRANCIS P. KEOUGH, D.D.,
Archbishop of Baltimore

IT is a commonplace in the history of the Church that each age has sought to crucify her anew on its own distinctive gibbet. The early centuries attacked her most fundamental dogmas and sought to corrupt her ascetical life. Attacks on the God-Man, His person and Nature evolved into the Great Trinitarian heresies of the first three centuries.

Attempts to transform the growing Church into a formless mystery cult arose very early in the East. In the West indeed, in the very center of Christendom itself, an exaggerated and a cruel rigorism threatened her moral teaching. Shortly after, the assault fixed upon her supernatural character in the form of Pelagianism which would have reduced her to a merely human and natural thing.

During the Dark Ages and even in Medieval times, feudalism sought to absorb her into its structure, transforming her clergy both higher and lower into secular princes and officials, materializing her spiritual functions and, at the same time, depriving her of the material property necessary for her existence and expansion.

The Protestant Revolt which hammered away at her visible structure and her corporate life culminated in Modernism, that "great summary of heresies" as Pius X called it, which threatened at one stroke to drain the blood from her body, to leave her a mere museum piece or, at best, a handy tool to be bent and twisted as best suited each individual's sentiments, each age's preference.

This everlasting struggle and shifting warfare between the Church and her enemy is altogether fitting. It is fitting first because of the very profound truth that the Church is Christ and as the world rejected Him during His natural life, so it must continue to reject Him during His mystical life. It is fitting because each separate crucifixion acts as a stimulant on the Church to bring forth from her inexhaustible storehouse things old yet ever new. The only growth her dogmas can have is the clarification and re-statement which denial and persecution always elicit. It is fitting because in opposition to the spirit of the world, the Holy Spirit brings forth in the Church new flowers of sanctity, new methods of asceticism, new emphasis on one or other of the myriad facets of her life. The boundless variety of the Soul of Christ is made wonderfully evident in the Saints. It is fitting, too, because from each of these struggles the Church always arises purified and strong—purified of the contagion to which her human members are subject; strong with the strength of her invincible Head.

Experience and history, then, bring powerful confirmation to an optimism guaranteed by Faith. Yet this optimism must not be allowed to become an opiate, but rather must act as a stimulant to vigorous thought and action. It is only through a restless probing of the spirit of the age coupled with a diligent search in the Church's arsenal and indefatigable use of diverse means that the already assured triumph will take place. The Church as a whole must triumph. Individuals may easily prove derelict. We, then, are charged with what at times may seem a wearisome task —eternal vigilance, continual scrutiny of the enemy and his tactics, repeated examination of the Church's position, coupled with unremitting prayer that God may reveal to our fallible minds what emphasis on His infallibility taught truths are necessary today.

It is no longer possible to be uncertain of the form which the enemy has taken in our time. The exaggerated individualism which from the Sixteenth Century warred upon the visible corporate unity of the Church has sickened and died. The pendulum of heresy has swung the other way and materialistic communism assails the Church by offering a total substitution for the One Church, a substitution which is in essence a perversion of her whole structure of life, a monstrous parody of God, of the Church of the Mystical Body, of authority, of the virtues, of almost every element of her life. So thoroughgoing is this living blasphemy that it is doubtful any merely human mind could have spawned it.

In the face of this threat, we can only devote ourselves to a diligent and unremitting scrutiny of the enemy's tactics. From the direction of his blows, we can determine what must be stressed in the life of the Church.

Now I am well aware that communism is an extremely complex thing and that an analysis of one or two elements in its makeup hardly exhausts the subject. However, may I offer for your consideration two rather obvious perversions of Christian dogma and suggest some practical ways in which the true dogmas may be emphasized.

The first communistic perversion of the Christian doctrine of which I shall speak is found in their ideal of security. Christ, Our Lord, offered an ideal of security too. But what an enormous abyss yawns between the two!

The Christian ideal of security is based upon the primacy of the spiritual.

The communistic ideal is based upon the absolute denial of the spiritual.

The Christian ideal of security springs from a lively faith in the loving omnipotent Father who feeds the birds of the air and clothes the lilies of the field in dazzling raiment.

The communistic ideal is based upon blind, machine-like and fearful servility to an absolute taskmaster;—the State.

The Christian ideal of security is based on a free conformity to God's will.

The communistic ideal is based on forced compliance to the inexorable rule of the strongest.

The Christian ideal of security is based on the conviction that no real evil can come to a man, or, indeed to the world, except by sin—except of man's own choosing, except from within.

The communistic ideal of security is based upon the conviction that there is no such thing as sin, that man has no free choice; that the less he does for himself and the more he resigns himself to being moved like an automaton from the outside, the better off he will be for all good comes to him from the outside, from the STATE.

The Christian ideal of security tells man to seek first the Kingdom of God and His Justice and all other things, all material needs, will be added to him.

The communistic ideal of security tells man to seek only the material things because there is no Kingdom of God or Justice.

How do Communists intend to bring about this ideal of security? What is the picture they hold up before the eyes of the world? The enticing part of the picture we know—assurance of employment, assurance of shelter, food, medical care, freedom from worry, freedom from the need of making any decisions and, most of all, a sense of "belonging," of being a part of a greater whole. To achieve this, all one must do is to abandon all free will, all thought, all loyalty to anything but the State and allow himself to be a mere stick or stone in the hands of the all powerful rulers.

We know and know all too well that such a picture does make its appeal where there is grave social maladjustment and economic want. The Church must emphasize against this perversion, her own ideal of security. She must stress the primacy of the spiritual, of faith and trust in God. She must preach in season and out—the grave personal responsibility of each individual for the good and welfare of others. She must be extremely reluctant to see charitable works administered in a cold and statistical fashion in the name of efficiency. But over and above all, she must instill into the faithful an ever deeper realization of the great dogma of the Mystical Body—that we are all members of one another in Christ and that nothing can happen to any member which is not of grave concern to all the others. By study, preaching and seasonal instruction this can be inculcated by the Bishops. Yet the ultimate success of such a program lies in the hands of one:—the Pastor.

The Pastor must know his flock and must instill into them the Christian ideal of security. Public exhortation and instruction are of great value but they are far from being enough. A prolonged and intimate contact with each and every one of his people is necessary if the parish is to be the perfect and conscious unit of Catholic life and living which is the basic cell of the Mystical Body.

By intimate contact with the members of his parish, he will be able to stir up in them the grace which is theirs by baptism—the grace which will make each of the faithful profoundly conscious of his relation to his brother in Christ—the grace which will make the faithful realize that they have a real, active part in the apostolic mission of the Church to make all one in Christ. By a real knowledge of his flock, their needs, their good and bad fortunes, their weaknesses and their strong points, he will be able to direct the untapped reservoirs of good will, of Christian charity that lie all too often below the surface of the Christian soul.

This is not an easy task. It requires constant vigilance, constant direction and prudent moderation of the often untutored and restive zeal of the faithful. He must restrain the over-zealous and prod the sluggish. He must bring home to his flock that charitable works are the affair of everyone, every day. He must emphasize that mere contributions are not enough—the intimate contact with those who require assistance in one way or another is of greater value than the assistance itself.

What we have said does not imply that we are to scrap the organizations which at the cost of great thought and planning and effort and expenditure of money have been built up for the care of the needy. Rather these organizations should grow and be more expertly and efficiently managed. But as far as possible they should be used rather as means provided by the diocese to assist the Pastor in fulfilling a duty primarily devolving upon him. As the intermediary between the large organization and the one in need of assistance, the Pastor can devote full energy to spiritualizing that assistance, to make it evident that it is not the kind of philanthropy to which the poet refers when he speaks of

> "The organized charity scrimped and iced,
> In the name of a cautious, statistical Christ."

but rather that it is the by-product of a burning love of Christ and His little ones.

In brief, the communists hold up an ideal of security based on men becoming parts of an unfeeling machine.

The Church must oppose that ideal with the Christian dogma of which the former is a perversion. The Church must bring forth the Christian ideal of security based upon a deep love and faith and trust in God—and the lively awareness that we are all closely united to one another in the Mystical Body of Christ. The Pastor is the only one who, in his ministry can practically make this ideal a reality in the lives of his flock.

The second perversion of Christian doctrine which the communist holds out to the world is the motive of hatred. Communism sprang from hatred, is nourished by hatred, grows fat wherever there is hatred. As we all know, the philosophical root of communism, translated into common terms simply means that all progress is achieved only by some type of warfare and that the prime mover in the universe is the impulse of strife—hatred.

How different the Christian concept so beautifully expressed by the Poet of Christian philosophy, Dante: "The sun and the other stars are moved by love," Parad 33/145. Love must be the very center of the Christian concept of the universe. As it is the motive for the creation and the redemption of man, so it should be the motive which moves every action of the Christian.

In all her philanthropic enterprises, then, the Church is constrained to show forth the primacy of the motive of love of God. The mere alleviation of human suffering, human want, without that motive is at best harmless and sentimental diversion; at worst a refined selfishness that seeks to eliminate the sight of human pain because it is troublesome, annoying and unhealthy for the spectator. And St. Paul has warned us that it is possible to distribute all one's goods to the poor and yet have no charity.

The need for emphasizing the motive of our charitable deeds was always present, but today there exists a special need. For we face an enemy many of whose immediate objectives are coincident with ours but whose ultimate motive is hatred, a method diametrically opposed to ours—and this, in the words of the English poet—T. S. Eliot, "is the last and greatest treason, to do the right deed for the wrong reason" (words of St. Thomas À Becket in Eliot's, "Murder in the Cathedral").

The Church cannot, then, allow herself to be viewed as a mere beneficent influence on society. Her charitable works must always have a motive ulterior in that we cannot rest in the immediate ends of alleviation of human suffering or want—but—not ulterior in that our motive should not be secret but public and evident. It must shine forth in our charitable deeds and illumine all our immediate goals.

Here, too, the role of the Pastor is paramount in shaping and interpreting the charitable deeds of the Church and her children. Whether it be a question of forming and guiding St. Vincent de Paul societies or the Ladies of Charity; or advising the members of the parish who by reason of their possessions or their position in the community are able to assist their needy brothers in Christ or urging contributions or services to charitable work on a diocesan or higher level than the parish—in all of these activities he must lay stress upon the right motive, the motive of love of God and emphasize again and again the profound supernatural good that should come to the soul of the man or woman who exercises the virtue of charity.

On the other hand, as a dispenser of charity and an intermediary between them and the charitable organizations of the diocese, he must interpret to his parishioners the Church's charitable activities and make very clear to them that the motive of the Church is always the motive of love, the motive of supernatural charity. If this be not done, there is great danger that the heart, the supernatural core of all the charitable activities of the Church will be overlooked. The Catholic will begin to look upon the Church as the state is inclined to see it—an organization which performs a useful function here on earth, a kind of social agency without adverting to the fact that these are all but means to the one end of leading men to Christ, of sanctifying them, of bringing them to Eternal Life.

In this paper, we have attempted briefly and on very general terms to trace out a few relations between the charitable activities of the Church and the pastoral ministry. We have stressed the great need of the Church of being ever sensitive to the tactics which her enemies use from time to time to crush her for she actually grows in this process of opposing her divine treasures to the counterfeit coin of the world and its spirit. Her great enemy today is undoubtedly Communism which appears to be a vicious perversion, a monstrous parody of many of her most fundamental characteristics.

We have mentioned two of these perversions. The first is the ideal of worldly security, forcefully achieved by a tight-knit, totalitarian government, which, while it deadens every impulse of freedom, every spiritual aspiration, every scrap of personal dignity, yet offers a tempting substitute—the sense of "belonging," the security of the herd.

The second is the motive of hatred, hatred of the rich, hatred of other classes, nations, peoples. The Church must stress her own particular answers to these particular dogmas of Communism. Her charitable activities offer a practical field for giving these answers.

1. Against worldly security based upon force, she must present her ideal of other—worldly security based upon free choice. 2. Against the security of the herd, she must stress the security of the flock of Christ, of the lambs and sheep who know the voice of the Good Shepherd and follow Him out of love. 3. Against the sense of belonging achieved by a brutal deadening of all sense of individuality, all personal dignity and responsibility she must oppose the sense of belonging achieved by clear realization that the universe is but the House of Our Father and that we are members of the Mystical Body of Christ. 4. Against the motive of hatred which dominates the communist ideal, the Church must stress the all-powerful motive of love, the love of God in Christ which is the central and all-pervasive motive of Christian life and living.

The one who can do most to stress these answers of the Church is the Pastor who in his duty and intimate contact with his people must devote himself unremittingly through the medium of the Church's charitable activity, to making these doctrines real, dominating and active ideals in the minds and hearts of the flock committed to his care.

It is not easy—but—maybe you will permit me to suggest a way—a sure way—it was prescribed by a good Bishop in the Solomon Islands for a religious who asked how to become perfect—"Fall in love, fall madly in love, fall madly in love with Jesus, Our Divine Master."

THE JUVENILE COURT AND COMMUNITY LEADERSHIP IN YOUTH PROGRAMS

ROBERT J. DUNNE, *Judge, Juvenile Court of Cook County, Chicago, Ill.*

THE TREND

FOR a good many years, those of us who have been trained in the philosophy of the law, have witnessed an unmistakable trend in legislation to take from the Courts a part of their jurisdiction, and to place the exercise of judicial powers in the hands of Administrative Boards. This movement, under the innocent guise of Public Welfare, is steadily expanding; and as it spreads out, it steadily infringes more and more upon our rights to freedom and liberty as guaranteed to us under the Constitution.

The Attack Upon the Juvenile Courts

For a number of years, a movement has been on foot to take from the Juvenile Courts jurisdiction over dependent children. We are told by those who advocate this, that deciding if a child is dependent or neglected is an administrative matter. I reply that so is signing a warrant under which a man may be arrested. Any clerk can fill it in. So is preparing a mittimus under which a man may be imprisoned. Any clerk can fill in the blanks on the printed form. But no clerk has ever taken it upon himself with impunity to issue a warrant or to prepare a mittimus, without first having a signed order of court authorizing him to do so. I think no one would be so vain as to suggest that because some of the work of the Courts is ministerial, therefore all of it can be done by the clerks.

Simply because a ministerial act may be involved in a judicial inquiry, it does not follow that the entire judicial inquiry becomes ministerial. The point is, it is not always easy to separate the ministerial part of a process from the judicial part. And when it can be done, it is not always wise to do it—or within the law.

Illustration: H.R. 2892

With your permission, I wish to take the time to cite a few examples to illustrate what I mean. On February 21, 1949, a bill was introduced in the House of Representatives in Washington to amend the Social Security Act. It was known as House of Representatives Bill Number 2892. Under the heading of "Definition of Welfare Services," section 1406 told us that these were services for promoting the well-being of children, including social services designed to assure the welfare of children, whether in their own homes or elsewhere, and to help them overcome problems resulting from parental neglect or other circumstances likely to result in dependency, neglect, or juvenile delinquency, and—" listen to this—

> *"Foster care necessary to provide for children without parental care and supervision and for children requiring temporary care outside their own homes, such foster care to be given in foster-family homes, temporary homes, or other facilities needed to supplement home care."*

If a bill such as this were to become a law, you may be sure that these things will follow from its application and enforcement:

ITS AFTERMATH

Placement of children in foster homes by a State agency, without Court action, would supersede judicial placements by administrative proceedings. These placements, whether on a temporary basis or a permanent basis, would be without trial and without the usual safeguards which have become acceptable to the American way of life. The Constitution provides that no person shall be deprived of life, liberty or property without due process of law. *This is not due process.*

State employed investigators would be working in competition with the established Juvenile Courts in the guise of "helping children overcome problems resulting from parental neglect" because before they could act, the investigators would have to determine that parental neglect existed in fact; and they would have to determine that the childhood problems resulted from such neglect.

After a child had been placed in a foster home under this proposed law, no means were provided for the return of the child to its parents. Only by resorting to the law and the use of the petition for the writ of habeas corpus, could the parents hope to recover custody.

Under an ambitious program of this sort, the State would be competing with the local juvenile courts and the private child placing agencies to obtain the same available foster homes for child care.

THE COST OF CARE

To the extent that the available foster homes might be taken over by the State, the operations of the private agencies would be impaired and some of them might even be driven out of business, resulting not only in a shortage of institutions and denominational foster homes locally, but resulting in a terrific loss to the Government in supporting these children who now, to a great extent, are being cared for by funds provided by private charities.

Have you any idea what this would cost the taxpayer? In the State of Illinois, privately operated manual training schools and industrial schools receive $30.00 a month for each child received from the Courts for care. Yes, three hundred and sixty dollars a year for a child's clothing, tuition, maintenance and care.

The State of Illinois pays approximately $3,000.00 a year for the care of a child placed in the single institution maintained by the State for the care of dependent children. Almost ten times as much as the cost of care when administered privately!

Now multiply these figures by 48 and you will get some idea of what this program would cost in this country.

In this regard, the Right Reverend Monsignor John O'Grady said:

> "I believe that fundamentally the concern of those of us who have struggled for the maintenance of voluntary effort in the field of child welfare has not been the conservation of established interests; it has been the conviction that this has provided a basic method of interesting the ordinary rank and file of the people in service of their fellow beings. They feel that by retaining the interest of the ordinary citizens in this work they will build up a better sense of responsibility on the part of the citizens and of the community as a whole, that out of the voluntary programs we are going to develop leaders who can make far-reaching contributions to many of our great social problems."

ILLINOIS ALMOST FALLS IN LINE!

It is so easy for something like this to happen. At the last session of the Illinois Legislature, bills were prepared to permit the creation of a Children's Bureau within the Department of Public Welfare of any county. Other bills were proposed to permit the placement of all dependent and neglected children in the state institution for the care of such children. They provided "any such child so committed to a state institution or to a county department of welfare shall be received and cared for, subject to the terms of this act, in accordance with the terms of the act under which such state institution or county department shall have been established, *and all amendments thereto.*"

A good many counties, faced with the necessity of appropriating funds for the care of such children, would be more than glad to have the juvenile courts commit them to the care of a state institution because the county would bear none of the expense.

By the time someone who objected to this sort of thing had found in the statutes the Act under which such state institutions were created, and checked the subsequent amendments to the statute, children born and raised in one county would find themselves separated from their parents and placed in an institution in a distant county, or in a foster home far from his friends and family.

But Doesn't Actually!

Fortunately, before this proposed legislation was brought up, those interested in the human law, in the sacredness of marriage and the spiritual welfare of children, made certain that changes were made so that the things I have described could not happen. Under the law as it was amended and passed, children must first be offered for care and rejected by the child care agencies on the local level, before placement in a state institution may be considered. And Children's Bureau of the Welfare Departments of the counties, if set up, may accept children for care only after such placement is ordered by a juvenile court.

In my opinion, too much emphasis is being placed upon taking children away from their parents—at least placing them away from their parents—in the name of Welfare, whereas emphasis should be placed upon safeguarding the security of the child in the sanctuary of his own home, except by order of court. The courts have jealously protected and upheld the parental right to custody since the common law came into existence in the eleventh century. But the right goes deeper, further back than the common law. Blackstone states that—

> "The duty of parents to provide for the maintenance of their children is a principal of the Natural Law."

The right to custody and the duty to maintain children are inseparables. Both are a part of the Natural Law.

The Child and the Natural Law

What do we mean by the Natural Law? Certainly not a statute enacted by this State or that. Certainly not some positive pronouncement the meaning of which must be taken from so many words.

By the Natural Law we mean that rule of action which is inscribed by his Creator upon the heart of every man at the time of his birth, and which every human creature acknowledges instinctively to be his right.

It is the voice from within which whispers to every man that his wife and his children are a part of his life, inseparably bound up in his right to personal security; something for which he is ready to fight and to die.

Rights so dear as these should not be lightly tampered with. Any Court, any lawyer, any student of the law, will tell you that a parent can be deprived of the custody of his children only upon the strongest evidence of unfitness. The decisions of the Courts of every State in the Union, uniform in their holdings, stand as unimpeachable authority for the principle, which dates back so far in history that the memory of man runneth not to the contrary.

Now the way is paved to interfere with this sanctified right directly and indirectly, as I have tried to show you, by administrative rulings. Workers, employed with a Board, given the rulings to follow, will interpret and apply them to the best of their judgment, and no doubt, sincerely. But as the Boards change, the rulings will change. As caseworkers move on into other fields, interpretations and applications will change. There can be no security in uncertainty. The bulwark of our security, represented by the Courts, is about to be undermined by the new trend in legislation. The child is becoming a pawn of the State. Instead of recognizing leadership in the Courts, the trend of action among those who propose new law is to shunt the Courts aside.

The strength of our Government has been founded upon the separation of the powers; upon a system of checks and balances upon the executive, legislative and judicial divisions of the State. We cannot weaken a part without weakening the whole.

A FEW JUVENILE COURT JUDGES WEAKEN

The Juvenile Court judges throughout the Nation should be standing together as a body to uphold their jurisdiction and their leadership, and to oppose bitterly any encroachment upon the principles of chancery which have come down to us from ancient times to guide us in our decisions. But instead of this being the case, a good many able juvenile court judges have fallen in the way of the false prophets and agree openly with the thinking that no dependent or neglected child should come before such a court unless the right to custody is in dispute.

THE FALLACY OF WEAKENING

Who knows whether the right to custody is involved in any case, until after all that the right implies is patiently explained and thoroughly understood by parents? True enough, it is the right of a court of chancery to decide questions in dispute. But it is also the *duty* of such courts, in the exercise of its plenary powers, to protect the rights of the children of the community, and the parents of such children, too. The discharge of that duty cannot be delegated to a caseworker.

There may be some excuse for a parent, out of misfortune or discouragement, not to insist upon the enjoyment of her right to parental custody; something ennobling, perhaps, when it is done out of a sense of self-sacrifice to the welfare of her offspring. But what excuse has the court of chancery, knowing that the sacrifice may be needless, not to insist that the right to custody of a child be surrendered by a parent only after a full hearing in court?

Juvenile Court judges, bogged down with cases, justify what they permit to be done, out of necessity. Necessity can be a cruel taskmaster.

THE COURT IS NO STIGMA

In American law, the Juvenile Court judge is the elected representative of the people, charged with the tremendous responsibility of safeguarding the rights and duties of children and parents. Rather than consider the court a stigma, the American youth can proudly point to the Juvenile Court and its judge as his court, as his judge, as the one institution in this democracy set up to safeguard *his* rights.

Before this judge each day passes a constant parade of the problems, the shattered rights, the unfulfilled obligations of youth. Who better than he is qualified to know the problems which face youth today? Who better than he is qualified to evaluate the programs designed to eradicate the causes of these problems?

The role of the good Juvenile Court judge does not cease with the declaration of innocence or guilt, dependency or non-dependency. As guardian of the rights and duties of children and youth he should bring leadership to the community in establishing programs designed to eliminate the problems of dependency and delinquency. He should encourage, foster and advise local citizen groups in their efforts to inaugurate and improve such programs.

In a word, the Juvenile judge handles a serious God-given responsibility toward youth. Let us as judges work and pray that when the time comes to render an account of our stewardship to God, the Common Judge of us all, we will not be found wanting.

NEWER DEVELOPMENTS IN MENTAL HYGIENE AND THEIR SIGNIFICANCE IN CATHOLIC SOCIAL PROGRAMS

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IN the past year or two there have been indications of quickening interest in the care of patients in mental hospitals. Publicity in newspapers, magazines, and through the medium of motion pictures, has served to awaken public interest in the treatment of the mental patient and in the prevention of mental illness. As a result of the first conference on psychiatric education in the early thirties, the curricula of many medical schools were rearranged to provide more time for the teaching of psychiatry and allied disciplines. In recent years there has been an increase in the facilities for the training of psychiatrists, psychologists, psychiatric attendants and nurses. One result of the last war was an increased interest in psychiatry generally. Psychiatry became acceptable to a larger number of individuals; some of the odium attached to the need for psychiatric treatment was dissipated. This has resulted in an increased demand for the services of persons trained in psychiatry and allied disciplines. In some quarters there has been noted an increase in the number of persons presenting emotional problems. This is especially notable in agencies dealing with children. The sex offender has been the object of considerable discussion and planning. A number of areas have placed the sex offender in a special category by law. Under the auspices of the World Health Organization there have been international conferences for the exchange of ideas and planning on an international scale. In September 1950 the National Association for Mental Health was formed by the merger of the nation's three leading voluntary organizations in the mental hygiene field, the National Committee for Mental Hygiene, the National Mental Health Foundation and the Psychiatric Foundation. This brief review of events will suffice to show that there is a continuing awareness of the need for improvement and progress in the mental hygiene field.

The foregoing developments have been attended by controversy and dissension in many areas. Divergences of opinion on standards, training and service goals have been intensified. It is not surprising that a Director of Charities or similar person in authority is assailed by doubts as how best to put the principles to which he subscribes into day-to-day practical application. To what degree shall he consider specialized training as a criterion for employment as against personality characteristics and sound religious practice? Conceivably one might prefer to be operated upon by a skilled surgeon under primitive conditions rather than by a tyro with every modern facility at hand. The corollary of this is that the competence of the individual using a technique is of greater importance than the technique itself. In the September 1950 issue of the *Catholic Charities Review,* Dr. Lois G. Lobb, in her article titled, "The Mental and Emotional Needs of Children and Youth," demonstrates a happy synthesis of psychoanalytic orientation and Catholic philosophy. Examples of integration of psychoanalysis and Catholic philosophy by others could be cited. The situation with regard to psychoanalysis is taken as an example because most of us are aware of the controversy involving psychoanalysis and Catholic philosophy. Examples could be taken from the field of social work or psychology for in those fields, too, there are disagreements involving Catholic principles and everyday practices. For the Catholic agency the difficulty is solved by employing persons who have not compromised their Catholic principles while assimilating technical skills in their chosen field. In physical medicine the conscientious Catholic avoids difficulty by employing a physician who does not use procedures that do violence to his religious principles. Similar choices can be made in the mental hygiene field. Among the Catholic population, as in the population generally, there is a scarcity of well-trained, competent psychiatrists, psychologists, and social workers.

In current popular literature, from time to time, we see reference to the damaging effect upon the child of lack of love and affection. Often it is implied that the need of the child for love and affection is a new discovery. For twenty years or more this need has been recognized by mental hygienists. If we read the footnotes to Dr. Lobb's article, mentioned above, we learn that she finds her authority for urging the need of mankind for love and affection in the Gospels. Much of what is valid in mental hygiene can be found recorded in the Gospels, so properly we should speak of current rather than newer developments in mental hygiene. Man is constantly rediscovering old truths. I believe one could properly say that man is discovering new applications of old truths, learning how to apply old principles to newer situations. What are some of these newer applications? To begin with the very young child, we have a recognition of the baby's need for affection and fondling in the early days of life. This has found practical expression in the "rooming in" of infants with their mothers in maternity hospitals. No longer is the young baby kept in the sterile confines of a hospital nursery. It is considered more important that the mother and child become intimately acquainted than that the baby be protected from infection and be conditioned to eat and sleep by the clock. This is a recognition that different individuals have differing emotional and physical needs. With the older child there is less concern for the early establishing of toilet habits, a greater tendency to allow the child to mature enough to be able to participate in his training rather than acquiring bowel and bladder control as a reflex activity.

In the field of adoptions there is a greater recognition of the need of the handicapped child for the same love and security afforded the normal child by proper adoptive placement. In some agencies, by the proper emotional preparation of the prospective adoptive parents, handicapped children have been successfully placed in adoption. The handicapped child is thereby freed of the additional burden of being reared without the experience of being integrated into a family unit. The old idea that only a physically perfect child is a fit subject for adoption is going into the discard.

Hostility, aggression, and destructiveness as well as timidity, withdrawal, and diffidence in children aged 2 to 5 years are dealt with in play situations. This approach permits the therapist to work directly with the child and help him work through his emotional difficulties. Whether the therapist actively participates in the child's play activity or functions chiefly as a passive observer who comments upon the significance of certain activities is of secondary importance and depends upon the therapist's therapeutic concepts. The value of the device lies in the opportunity afforded the child for free expression of his feelings in a familiar setting in which he feels at ease. Play techniques are sometimes employed in dealing with an older child, depending upon the need, to establish adequate rapport with the child. Of course, working with the child directly is not a substitute for counseling with parents and parent substitutes or for manipulating the environment of the child. It is only another skill for dealing with the complexities of the behavior problems of childhood.

For older children and adults, the non-directive method of interviewing, introduced by Carl Rodgers several years ago, has had a considerable following among social workers, psychologists and other non-medical counselors, and a few psychiatrists. This might be described as a client-centered method. The client is encouraged to elaborate his productions by the device of the interviewer responding to the emotional content of the client's verbalization. By this method the client is given free rein in developing the ramifications of his story that have significance for him rather than being limited to only such lines of thought suggested by the questioning of the interviewer. In the hands of a skillful practitioner of this method the intelligent client is able to work through his problem and arrive at a satisfactory solution. The difficulties with the method lie in the practitioner forgetting his non-directive role and in the paucity of production in persons of limited mental endowment. One can easily understand that the method is quite time-consuming. Much of the enthusiasm for the method, so marked a year or so ago, has waned.

Projective techniques, of which the Rorschach Test and the Thematic Apperception Test are the best known examples, maintain their vogue. The editor of the *Annual Review of Psychology* for 1950 stated, "emphasis is quite overwhelmingly on the importance and potential scope and richness of projective techniques." There is greater emphasis on clinical experience and less dogmatic adherence to dicta of the old masters in interpreting the tests. There is still great controversy concerning and much study of the validity, scoring, and interpretation of these tests but there is general agreement that projective tests provide more fruitful hypotheses for diagnosis and therapy than do objective tests. The inventory type of personality test has lost its key position because of the recognition of its short-comings. The inventory type of personality test is now used chiefly as a screening device.

Within the past two years there has been an increasing interest in the care of the aged. Not the least in this field of interest has been the increase in concern for the mental health of the aged. It has been found that whether or not an aged person rehabilitated is not so much a question of the age of the individual as the attitude toward the aged and aging. If an attitude of hopelessness is adopted the aged person becomes a problem in permanent custodial care. When the techniques of social work, psychotherapy, occupational therapy and medicine generally are applied with vigor it has been found that many of the otherwise permanently handicapped aged can be restored to the community. By effective preventive measures, using the techniques already known an appreciable number of older persons can be kept in the community functioning as independent and competent individuals.

As a result of the scarcity of therapists and the obvious need of large numbers of persons for treatment, a plan of treating patients in groups evolved. Certain advantages over individual counseling were noted by the therapists. The patient became aware that his experience was not unique; he learned that others have similar experiences and problems; he learned how others reacted to situations similar to his own; he became aware of certain of his blind spots by noting the blind spots in the thinking of others; he became aware that others were meeting situations similar to his own more or less effectively than he; and finally the knowledge that others experienced his frustrations and tensions gave him an added security because he now knew he was not alone in his misery. Group therapy has since developed as a technique of therapy having definite principles and limitations. Applications of the techniques of group therapy have been used in dealing with groups of children presenting emotional difficulties, groups having marital difficulties, prison groups, etc., as well as with groups of mentally ill patients in mental hospitals. While group therapy is of definite value it is necessary to resort to individual counseling to deal with the aspects of the presenting problem which are peculiar to the individual's situation. Group therapy must be recognized for what it is—another technique, not entirely effective when used alone, for modifying human behavior.

Some advance has been made in the treatment of alcoholism. By various medical procedures some of the craving for drink can be ameliorated. Investigation has demonstrated that some of the alcoholic's difficulty in foregoing drink is due to disordered physiology. Medical treatment improves the physiological functioning which contributes to the patient's feeling of well-being and makes abstinence easier for him. It is still necessary that the alcoholic be motivated by a desire to give up drinking if treatment is to be successful. Cure of alcoholism cannot be imposed upon a person; he cannot be made to stop drinking against his will by any device short of removing him from any possible source of liquor. Until the alcoholic is convinced that he cannot control his drinking and comes to the conclusion that total abstinence is the only answer to the problem for him no treatment will be really effective. A new drug called Antabuse has received some publicity as a treatment for alcoholism. A person who has taken this drug becomes violently ill if he takes alcoholic liquor soon thereafter. Antabuse is not a cure for alcoholism. As long as the alcoholic feels the craving for drink he must continue to inhibit his craving by taking the drug regularly. Fear of the effect of the mixture of the drug and alcohol, once he has lived through the experience, keeps him a total abstainer. Of course the confirmed alcoholic solves the problem by not taking the drug, so in final analysis Antabuse is only another drug which may be used in the conditioned reflex treatment of alcoholism, and its use is not without considerable danger. Treatment with a view to improving the mental attitude and increasing the alcoholic's ability to stand stress and criticism is imperative. Certainly the help of religion in bringing these changes about has been widely recognized.

Shock treatment of mental illness has been in use since the mid-thirties. With the advent of electrical devices for inducing shock the use of shock for treatment has become quite common. There are some practitioners who would treat almost every mental illness by shock therapy; others profess to see little value in the treatment. Somewhere between these two extremes one might expect to find common practice. Certainly anyone who has seen remarkable and rapid improvement in an elderly patient suffering from an agitated depression cannot but be impressed with the value of the treatment. Unfortunately the treatment is too often used in the pious hope that it will do the patient some good when only psychotherapy is really indicated. When used under such circumstances the treatment is unsuccessful. Properly used, shock is only an adjunct to psychotherapy; it is not a cure-all. The treatment has been in common use long enough so that most psychiatrists are aware of its limitations as well as its uses.

In a somewhat similar status is psychosurgery. In this method of treatment certain tracts in the anterior lobe of the brain are severed. In my opinion, psychosurgery is a drastic procedure, its use is justified only when all other methods of treatment have been of no avail and the patient still continues grievously afflicted. Used under these circumstances it is not surprising that the results of psychosurgery are not uniformly good.

What can we do for and about mental hygiene? We can examine the blind spot in our thinking which allows us to say, in effect, mental hygiene and psychiatry are probably necessary for some unfortunate persons but have no concern with me. We cannot avoid mental illness by ignoring it. Mental illness, like physical illness, most often develops from unhygienic conditions, at first, seemingly minor in nature. We seek to avoid physical illness by observing the rules of physical hygiene. There must be some rules of mental hygiene. Mental illness can be avoided best by knowing and following the rules of mental health. The various state and local mental hygiene societies have been established for the purpose of disseminating the principles of mental hygiene. By being active members of mental hygiene societies we can influence the thinking of such groups and thus avoid the possibility of their advocating anything which is contrary to Catholic principles. The majority of these groups do not advocate anything a good Catholic could not approve. Here and there a zealot may urge something we could not approve. As the body of accumulated knowledge concerning human behavior increases and more hypotheses are checked, mental hygiene comes into ever closer agreement with Catholic principles. Certainly we can subscribe to the efforts being made to improve the lot of patients in our mental hospitals—better housing, less overcrowding, better medical and nursing care. We should equally well be able to subscribe to the efforts directed toward the prevention of mental illness. Both Catholics and non-Catholics are subject to mental illness. The efforts of the mental hygiene groups directed toward improvement of State hospital services need popular support. Funds for these improvements must be voted by legislatures whose members often vote in accordance with the most pressing popular demands. Figures just released show that 600,000 persons were admitted to mental hospitals in 1948. Crowding is becoming more critical. Three States had an average mental hospital enrollment 50% higher than rated capacity.

Mental hygiene does not attempt to displace religion. It supplements religion. No doubt, for some individuals who have no religious convictions, following the tenets of mental hygiene is the nearest approach they ever make to a religious way of life. Perhaps in their imperfect human state right living for the love of God, or fear of Him is too abstract a concept to be effective but they are able to understand the desirability of good mental health in this life. Certainly the fact that there are priests and religious, as well as Catholic laymen, who are psychiatrists, psychologists, psychiatric social workers and mental hygiene counselors attests that mental hygiene and religion are not working at cross purposes. Knowing and following the principles of mental hygiene could contribute at least a little toward improvement in all of us.

MODERN PSYCHIATRY AND RELIGION

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SOMEONE has said that from the time a new idea is born until it is translated into action, fifty years have elapsed. Although one does not have to accept this statement entirely literally, anyone who has had the privilege of being associated with new developments, especially if they were related to ideas, professional tenets, or programs of principles of conduct that people have held dear, knows of the efforts that are frequently made not only to distort the nature of the new proposal as actually formulated, but also to attribute unsavory or questionable motives to those who originated or sponsored it.

On the other side of the picture are those who enthusiastically espouse any new movement without any attempt to evaluate critically its content or real worth. Among these individuals, who are always ready and anxious to climb on any new "band wagon," are some who seem to be motivated by the conviction that anything new is, *per se,* better than the old and only because it is different. In between these two extremes, as between all extremes, is to be found the "golden mean" wherein lies the good because it is the truth.

The real practical value and usefulness of any sound and trustworthy instrument whether it be, for example, a drug, a social plan, a professional philosophy or theory, or a resultant procedure or technique, is determined ultimately by three basic considerations:

First, the intrinsic accuracy and soundness of all the elements that constitute the instrument.

Second, its applicability for the purpose for which it is intended.

Third, the underlying reasons and the degree to which it is accepted or rejected either by those for whom it is intended or by others, who, because of their position, professional competence or interest in the general welfare of their fellow man, have or assume the responsibility of assaying the intrinsic and applied value of any new proposal that is preferred for the good of all or for selected groups of individuals who present certain needs, or who ostensibly could benefit from it.

The history of man is replete with examples of the lethargy, resistance and antagonisms with which new technical proposals have been received, especially if they represented extreme criticism or complete disavowal of older and devoutly cherished beliefs.

This unwillingness, inability or extreme caution to accept the "new" and "different" may be motivated by any of several causes, and expressed in many ways. For example, the new proposal may require an individual to relinquish an old practice or habit and the ease as well as peace that is so closely associated with it, and require him to think, acquire new habits, and expend the mental and physical energy that the acceptance of a new idea and the development of a new habit necessitate; or, the new proposal with little or no effort having been made to understand it, may be met with an agnostic approach. This type of criticism may be expressed in the advice—"let us not rush into this important matter too quickly, rather let us think about it carefully and thoroughly," but really with very little, if any, intention to do otherwise than to disapprove its validity. Or, an attempt may be made ostensibly, and in many instances honestly, to point out the unsoundness of the "new," when in fact, the criticism constitutes only a conscious or unconscious rationalization to protect what is interpreted by the critic to be a threat to his personal or professional status or beliefs which he holds to be entirely valid and therefore unassailable. Or, because it is possible to demonstrate a deficiency, defect, or fallacy in one or more of its constituent parts, the entire proposal may be condemned or rejected on this basis.

Down through the centuries there are many outstanding examples, not only of the initial rejection of new proposals but also of the concomitant rebuffs, ridicule and sufferings perpetrated on men of vision, who had the courage that is born of strong conviction, to blaze new trails that contributed to man's fuller knowledge, health or welfare, or to point out the defects or deficiencies of the "old" and to propose the "new." Let us recall a few examples.

In the 16th century Nicolaus Copernicus (1473-1543), a Polish astronomer, proclaimed, as a result of his calculations and observations, that the earth is not immobile in the center of the universe, but rotates on its axis, and revolves about the sun in company with all the other planets. However, although his study was completed in 1530, due to strong objections to his deductions by influential people of his time, he did not publish the results of his work on the subject until years later.

In the 17th century when Galilei Galileo (1564-1642), as a result of his experiments, deducted that all objects fall with equal speed, he incurred the enmity of his Aristotelian colleagues. He also espoused the Copernican theory and against strong opposition from powerful professional groups, he openly and steadfastly defended his convictions. Because this theory was in complete opposition to the beliefs held generally at that time regarding the earth and its relation to other planets, he was considered a menace and was subsequently imprisoned.

Pasteur (1823-1893) and Koch (1843-1910), made monumental discoveries that provided substantiated evidence on the action of yeast and fermentation, and demonstrated that living organisms caused certain diseases. The original reports on their experimentations and conclusions, especially in the case of Pasteur, were received with both ridicule and condemnation by their professional colleagues.

When others like Christopher Columbus, Guglielmo Marconi, Henry Fulton, the Wright Brothers, Henry Ford and Sigmund Freud, first made known to the world the results of their experimental or pioneer works, they were, almost without exception, looked upon either as harmless and impractical visionaries who should be humored or ignored, or as dangerous individuals who were attempting to defy the natural laws or defame the laws of God and His Divine Plan and who therefore should be constrained in order that society might be protected against them.

The reasons for not accepting or positively rejecting the accomplishments of the scientists mentioned above, and others whose pronouncements were accorded a like reception, differed according to the character of their discoveries or inventions and the significance these had to the critics.

In the light of this rather universal human characteristic, and before we consider what influence modern psychiatry has or should have on a profession that is concerned primarily with assisting human beings attain and maintain a status of total health, it may be helpful to review briefly the complex nature of man as well as the fundamental structure of modern psychiatry which is characteristically dynamic in its approach, and then attempt to determine whether or not modern dynamic psychiatry contains, within its theoretical structure and procedural techniques, potential aids or hindrances that we, as practitioners, in various fields of human relations should accept or reject.

It is not necessary to explain in detail to you the great complexity and marvelous integration of the human being. For our purposes today, we shall only enumerate some of the more important characteristics of personality development and behavior formation with which modern psychiatry and allied professions are particularly concerned. These characteristics are:

(1) The complexity of each individual as a psycho-biological being.

(2) The existence of inherent drives or urges, some of which are mutually antagonistic both as to their purpose and action.

(3) The powerful roles of the unconscious and the emotions in motivating conduct.

(4) The integrated nature of man's complex being.

(5) The symptomatic nature of conduct.

(6) The importance of religious and moral principles as motivating forces in the healthy formation and motivations of both personal and social behavior patterns.

(7) The formation of the human personality starts on the day the child is born.

(8) The foundation or beginning of personality formation consists, to a very large degree, in emotional experiences.

(9) The relatively little influence that is exerted by the intellect when the emotional drives having been denied healthy expression, are starved or distorted.

(10) The necessity for directing the treatment or corrective measures, not at the behavior itself which is only a

> symptom or external expression of an underlying unhealthy condition either in the structure or in the functioning of a tissue in the essential activity of the individual, but rather to discover and treat the cause of the disapproved or unhealthy behavior.

At this point we can accept the thesis that the human being's total structure and complexity of functioning is such that a complete comprehension of both cannot be acquired by any one individual or any one professional group. We can also accept that the active, intelligent and sympathetic cooperation of all, who in any way can contribute to the necessary treatment plan, is indispensable in any attempt to help an individual to maintain a state of total health, or to aid him in regaining a state of total health after he has lost one or more aspects of it because of deprivation, infection or trauma.

However, we are critical and rightfully so, of a profession, like psychiatry, that is concerned with and can influence, in a very fundamental way, almost every aspect of an individual's basic nature—his emotional needs and expression; his social behavior patterns; his physical health, and the moral principles that should motivate his characteristic behavior. However, we do have an inescapable obligation in our critical evaluation of such an important matter, to try to discover whether our acceptance or rejection of such a professional contribution is justified; or whether it reflects an unfounded and, consequently, an unjustified refusal to profit personally and professionally from its benefits.

The human being is no less complicated a machine than an oil burner. In addition to the physical and chemical constituents of man's body, he possesses also the most marvelous instrument of all creation, namely, a mind which is one of the external manifestations of his spiritual soul.

Scientific efforts to discover all the laws and principles of behavior that are inherent in the composition of man, to learn how to keep him well, as well as to help him recapture health when it is threatened or lost, have met with success in many respects but in many others, the knowledge and understanding sought continues to elude the grasp of the finite minds of men.

There can be little, if any disagreement, that the aspect of the total human being that is less well understood and for which at present much less can be accomplished when it manifests symptoms of illness or malfunction, is his mind. The need for more accurate knowledge of the wide variety of man's psychic powers and of those present in psychosomatic conditions becomes even more significant when we recall that it is through the proper use of this marvelous instrument that man must strive to save his immortal soul as well as to maintain his natural total health.

Consequently, the results of any and all serious endeavors to discover the inner and deeper nature and activities of the human mind, that so far have remained hidden from us, must be critically but honestly evaluated by us.

There is perhaps no area in any profession that is concerned with man's total well-being, that is characterized by so many and highly emotionally charged criticisms or condemnations than the psychoanalytic approach to the understanding and treatment of certain mental and physical disorders. Let us try to discover whether or not a blanket acceptance or rejection of the entire technique is justifiable and what attitude we should have toward it.

The name of Sigmund Freud is invariably associated, and rightfully so, with the technique of psychoanalysis. Although others who preceded him had thrown some light on the dynamic behavior of the human mind, it remained for Freud to give it greater status and extend the available knowledge of this important and difficult technique to almost the entire world.

In any critical evaluation of Freud's contributions, it must be accepted that he was both a scientist and honest. He received the stimulus for this therapeutic approach from his experimental investigations in hypnotism and he had been a co-worker with such eminent scientists as Janet and Charcot. His main purpose in trying to develop a new procedure was to find a different and better way to discover the inner workings of sick minds and to learn how to treat them. From his experiences and those of others, he knew that there were certainly very mentally sick individuals who could not, for any of several reasons, be benefited by hypnosis or any other known method and it was for this group particularly that he was seeking help.

It should also be remembered that Freud blazened new pathways into what is perhaps the most difficult aspect of man's total structure—his mind. In so doing, it was to be expected that it was humanly impossible that all his original deductions, all his original theories and all his original hypotheses would be correct and remain steadfast against the test of all subsequent experimentation done by others.

For example, there is a drug that is often referred to as "606." This means, in this instance, that there were 605 experimental failures before the proper combination of chemical elements to be effective was discovered. This kind of experience is not at all unusual in physical and chemical research even though the researchers are dealing, under controlled conditions, with a very limited number of elements. No one expects every research objective in the physical and chemical sciences to be reached in the first, second, or even tenth or twentieth experiment. No one would ever insist that because the first or the six hundred and fifth results were inconclusive that the entire project and all the partial successes should be discarded. However, when we evaluate research in the field of human relations, we are less inclined to show this degree of fairness and unemotional understanding.

Any unscientific or unbiased study that is made to determine the true merit and therefore the acceptability of any psychiatric technique like psychoanalysis, must give full consideration to the inherent difficulties that are due to the very great complexity of the human being, the spiritual and immaterial nature of the intellect, the variety, vehement potentialities and special character of the different instinctual or emotional drives; the vital role played by free will in conduct, as well as the complicated structure of the body. In view of this very complex psychobiological structure in which psychiatry and psychoanalysis operate, no one can rightfully expect that Freud or any one else in his time, or even today, could possibly discover, in every instance, the correct diagnostic and treatment technique. No honest and capable critic of psychiatry or psychoanalysis can fail to recognize the many and important contributions it has made to the clinical understanding and treatment of many forms of mental illness. At the same time, however, this same critic can be equally cognizant of the defects and limitations to be found in it without feeling the necessity or assuming the privilege of disregarding those aspects that have merit or of condemning the entire procedures.

We, for example, cannot accept Freud's absolute mechanistic principle; his omission or rejection of a personal God; his overemphasis of the role played by sex, while ignoring other and equally destructive influences and experiences that have the power also to produce mental ill health; his ignorance and confusion in regard to certain mysteries of our Faith, and certain of the deductions he made from his clinical studies and which in the light of the experiences of other practitioners, have been proven to be erroneous.

It is also important, in any evaluation of this technique, to recognize that although Freud conducted his psychoanalytic studies for only a relatively few years in order to discover the hidden and elusive activities of the human mind, he modified some of his own early hypotheses during that relatively short period of time. There is reason to believe that if Freud had had the opportunity to carry on his studies for several more years, with a wider variety of racial, religious and age groups, he would have corrected many more of his tenets and hypotheses, with which we and others now differ.

It would take more time than we have at our disposal now to present, even in schematic form, the enduring contributions that Freud did make to a better understanding of sick minds and to improved techniques for diagnosing and treating mental illness. We shall mention only a few.

His use of the free association method, although not original with Freud, was a real contribution, if, for no other reason, than it was developed by him to a higher degree than ever before as a means of diagnosis and treatment; his exact revelations of the dynamic life histories of emotional drives and their expressions; his demonstration and emphasis of the very great importance of babyhood and childhood experiences and their subsequent effects on personality development, behavior pattern formation and in influencing mental health in later life; and finally the application that these formulations and techniques have had or should have for those of us who are particularly convinced of the unparalleled positions of parenthood and family life in fashioning the total personalities of children. All these are real contributions that each one in the field of human relations must understand, accept and employ in order to make it possible for him to be of the greatest possible assistance to those whom we are privileged to serve.

Previous to Freud's contribution to the understanding of the dynamic development of unhealthy emotional patterns, there was relatively little known that was really useful in the prevention or treatment of delinquency, crime, the neuroses and psychoses.

Many of the basic techniques of psychoanalysis have made far-reaching contributions not only in such specific areas as juvenile delinquency, adult crime, the neuroses and psychoses but also to the increased proficiency of many professional fields such as child guidance, child psychiatry, clinical psychology, education, juvenile and adult court practices, religious education, business and industry, physical medicine and modern social case work.

It would be interesting and in some areas very revealing, if it were possible at this time, to detail the exact ways in which these professions have been the beneficiaries of dynamic psychiatry. In turn, dynamic psychiatry has benefited in a very real sense from the contributions of Freud, his followers and others who have made noteworthy contributions to the analytic approach to the understanding and treatment of the human personality and conduct patterns.

If we agree as to the complexity of the human personality which includes all the environmental forces that, in any way, have helped to fashion it; that the human personality in action expresses or reveals itself through a series of interrelated channels of action, each differing from the others in its essential character and purpose and that the causes of human action are to be found in the unconscious as well as in the conscious mind, then we can accept also the reasonable conclusion that any program committed to the understanding and treatment of the human being requires, by necessity in many situations, the cooperative participation of a varying number of well-trained and experienced individuals who are personally dedicated to and professionally capable of serving their fellow man. This very responsible task can be achieved not only by the efficient discharge by each individual of his particular responsibilities but also by realistically cooperating with others, in the same or allied professions, who are equally competent, earnest, and have special and needed contributions to make.

Finally, let us consider briefly what conditions must be filled in order that the fullest and most effective results may be achieved through cooperative action in the field of human relations.

It is axiomatic that cooperative action to be successful, depends not so much upon the constructive contribution that each participating member brings to the joint effort as in the integrations of all the contributions made by all who participate.

It is also axiomatic that intent alone, even though it be motivated by the highest of religious motives, does not constitute all the equipment that is necessary to permit one to assume conscientiously the responsibility of attempting this task that is as challenging as it is difficult and sacred, namely, the rearrangement or readjustment of another person's thinking, feeling and behavior.

Whether the health needs of another requires solo or "team" action, the value of the contribution of each professional individual is dependent primarily on two considerations:

First, the individual's personality assets or liabilities, which in cooperative programs especially, may produce equal, if not greater constructive or detrimental results, than his technical knowledge and skills.

Second, the knowledge and skills that he has gained through his professional training and supervised experience and which he consciously brings to bear on each problem.

As the technical requirements in all professions are, for the most part, pretty well standardized and generally accepted, it will not be necessary to expand upon them.

However, since in most professions, little, if any, real attention is given to personality requirements in the selection of trainees or staff members, it may be well to discuss briefly this important phase of the total professional competency of a trained worker that plays such an important role, particularly in professions concerned primarily with human beings and their relationships with one another.

During the last few decades the practice in business and industry, as well as in other professions, of employing trained personnel staff, the giving of personality tests and the use of a better planned and controlled interview techniques in the selection of employees, has increased markedly.

It is a matter of significance that the clinical professions that deal with the problems of personal health and social adjustment of others have not deemed it necessary in the past to determine whether the applicant for training or employment possessed the necessary personality characteristics as well as the required professional knowledge and skills. This situation, thankfully, is rapidly improving.

It is not so long ago that business and industry were much more careful and intelligent in the selection and servicing of their machinery and mechanical equipment in general than they were in the selection and consideration of personnel practices for their employees. There are perhaps two underlying reasons for this situation. In the first place the sciences that were related in the material and mechanical aspects of business and industry had been further developed than the arts and sciences that contributed primarily to the total health, productivity, social adaptability and over-all health of the human being. The second reason is that up to very recently no accounting was kept on the costs to the company of employing and training new employees. Consequently, there was no interest in or knowledge of what a frequent and continuous turnover of employees meant in terms of increased production costs and certainly there was no concern about the destructive effects on individuals and society by such arbitrary, unintelligent and ruthless hiring and firing practices. However, very accurate and excellent records were kept on the original cost of a new machine, typewriter or truck and the service charges spent to keep the machine in good working condition. The light is slowly dawning and the intrinsic worthwhileness of the human being as well as his economic value to the employer is gradually being recognized and safeguarded.

What are some of the more important personality characteristics that all, including you and me, should strive to acquire and which are especially necessary for those who are active in or responsible for cooperative programs, the success of which depends, to such a large degree, upon the human values of all who participate?

Some of the more important personality characteristics that should be looked for in all individuals but especially those in professions that are concerned with influencing the lives of others would include the following:

1. *Emotional Maturity*

   The emotionally mature person is more free from the struggles of internal conflicts; is more capable of making constructive social adaptations; is capable of obtaining the confidence of others; is better able to consider suggestions for improvements and changes in his personal and professional lives, than is the immature person.

2. *Integrated Personality*

   The person with an integrated personality is also mature emotionally and has brought about, through wholesome training, symphony of action on the part of his internal drives to a degree that enables him to face and solve most of the problems of life without the inhibitions of his own personality entanglements.

3. *Feeling of Personal Security*

   The individual who is personally secure—which comes essentially from his home experiences—feels safe and in general is a happy person; is best equipped to become professionally and socially secure. Such a person is an asset in any organization and makes a maximum contribution in cooperative endeavors.

4. *Feeling of Job Security*

   Happiness or insecurity in the "job" situation may be due to conditions of employment or to personality factors within the individual himself. Consequently, the responsibility of the supervisor in his efforts to create a happy and professionally acceptable working environment must include an awareness of the personality factors in a given individual which may be projected into the working situation. A worker who is insecure personally will be made further unhappy and insecure if the working environment makes it difficult or impossible for him to carry out his duties.

5. *Motivation for Entering a Profession*

   There are both negative and positive motivations in all human behavior and these are present also in determining the selection of a profession. It is important for the person in charge of screening, for example, in a training school or agency to determine whether the individual's reason for selecting that profession was for an opportunity to help others and the satisfactions that one derives from this, or whether it was motivated by his unconscious desire to escape from the competitiveness of life into a life situation in which he would, *de facto,* enjoy a higher position. It is not necessary to interpret what the unfavorable results would be in the latter instance.

6. *Degree to which the Individual's Behavior is Motivated by Moral Principles*

   In a world that is almost deifying intelligence and science it is becoming increasingly necessary that we evaluate the personal background of prospective professional people, not only in terms of the individual's interests and skills, or of the school in which he received his training, or the agencies in which he acquired his experience, but also in terms of his religious orientation; the degree to which moral principles motivate his inner life and the respect that he is able to show to other human beings.

7. *An Active and Practical Member of the Church to which he Claims Membership*

   With this trend toward the over-emphasis on science and materialism it is not always safe to assume from the fact a person professes to have religious and moral principles that they motivate his conduct. Further evidence is necessary of the accuracy of such claims. One of the most reliable indices of the truth of his statements in this connection could be detected from the fact that the individual is an active communicant in the church to which he claims affiliation and the degree to which he integrates into his personal, professional and social practices, the teaching of his religion.

CONCLUSION:

The cooperative process is enhanced or retarded, in most instances, by the projection of personality elements into the solution of problems, rather than by the amount of professional knowledge and experience represented by each of the participating members. During the last fifty years, especially, modern psychiatry has made noteworthy progress in the better understanding of and in improving techniques for mental deviations. For these reasons, psychiatry is in a position to make, and is making, a praiseworthy contribution to the happiness, welfare and efficiency of human beings.

THE MORAL ASPECTS OF THE NEW DEVELOPMENTS IN MENTAL HYGIENE

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THE ever-increasing interest in mental health among lay as well as professional groups is most gratifying to the psychiatrist. But while the thought of our day reflects a keen interest in the cause and prevalence of mental illness there is, especially among Catholics, a widespread distrust for the fields of psychiatry and psychoanalysis. Much of this distrust, but not all of it, is due to a confusion and misunderstanding of these two branches of medical science and of what they have to offer in the prevention and treatment of mental illness. On the other hand there is some reason for a lack of confidence in these professions because of the materialism which analytical psychology has inspired within these fields. It is true that some psychiatrists and analysts still hold that religion is an obstacle to one's freedom and, therefore, to one's happiness; that it is an illusion, and that the practice of religion is in itself a manifestation of a neurosis. But, since it is impossible for us to know to what extent these notions are held, it would be unjustifiable to generalize on the morality of medical practice within these two specialties. Nevertheless, the issue herein involved is sufficiently serious as to warrant a careful study of the problem.

With the newer developments in Mental Hygiene has come the need for an honest and, therefore, critical analysis of their meaning and application if we are to evaluate their significance in a Catholic social program. Our major problem is to determine whether or not these new approaches can be incorporated or integrated into a Catholic philosophy of life. Since a mental health program is based upon the principles established by psychiatry and psycholanalysis it will be helpful if we briefly outline the nature of these two sciences and the type of treatment they employ.

Psychiatry is a fully established science and a branch of medicine which deals with the genesis, dynamics, manifestations and treatment of those undesirable personality disturbances or disorders which interfere with the subjective life of the individual or his relations with others. Like every other branch of medicine it is, in its truly scientific approach, a valid means of rendering service to mankind. Its efforts which are being directed toward the achievement of a causal understanding and cure of mental illness vary from biochemical research to the psychodynamic and sociological approaches. Of these various efforts to understand mental illness and establish its cure the psychodynamic unquestionably has been the most fruitful.

Psychoanalysis is both a scientific method and a therapeutic technique which is believed, not only by members of the analytical school, but also by many psychologists, sociologists and psychiatrists, to be the way toward a real understanding of mental processes, of total personality and its behavior and social relations. It is true that Freudian psychology has thrown real light on man's behavior patterns; it has opened new vistas for the psychiatrist by disclosing some of the psychological dynamisms underlying mental illness. No doubt Freud rendered us a service which should not be underestimated. Our debt of gratitude may even be greater than we realize—especially when we consider his contribution to our present day knowledge of that large class of functional mental illnesses.

Freud has described the obsessional neuroses as a distorted private religion, and religion as a kind of universal obsessional neurosis. Religion is a neurosis of groups and religious rites are likened to or considered identical with obsessional practices. Freud treated religion as though it were a purely psychological fact, and that it was conditioned by the same factors that underlie the neuroses. Religion was regarded as something undesirable, infantile, neurotic. In Freud's writings there is no evidence of his interest in religious functions even in the course of man's cultural development. He rejected religion because he believed that the psychological dynamisms of religious expressions were those of a neurosis.

We see in the philosophy of the analytical school no place for the notion of sin and no need for the notion of the supernatural. Human behavior, according to Freudian anthropology depends not on conscious but unconscious forces. Psychoanalysis interprets conscience not as an awareness of conformity or non-conformity with eternal laws of morals or values, but as an expression of equilibrium of instinctual forces—it is seen merely as a psychological phenomenon.

We maintain that rules of morality are founded on reason and that the moral order is a natural order founded on natural law. Every law is a thing of reason and reason establishes its obligation. The natural moral law is intrinsic to man and is promulgated by reason; it is not a law imposed from without. The moral order is just as real as the physical order, there is no distinction between them since both have their roots buried deep in the same metaphysical origins of thought and being which establish the truth and goodness of each in exact proportion of their existence. Moral obligation becomes evident from the necessity of an act in relation to a necessary end. Its obligation follows from a first principle—the principle of finality.

Religion on the other hand is neither the product of authority, nor the radical explanation of morality on the natural plane. Rather it is a command of the natural law to render in action an evident truth. Religion is a tribute to things as they are. It is the rendering of a debt of respect and subjection to the Infinite Perfection of the First Cause—our final end. Strictly speaking, it is a moral virtue which concerns itself with conduct which is aimed at man's perfection as a whole. Religion does not produce morality of itself since religion is one of the commands of the natural moral law. Religion, therefore, is an effect of the natural moral law and not a cause of the morality inculcated by that law.

If psychiatry and psychoanalysis therefore have as their chief objective, growth in the field of moral responsibility, their findings and interpretations must then be cast in a religious framework. The lack of this framework has created the necessity for introducing religion into the field of psychiatry. The need for an appreciation of religion's role in psychiatric care is evident from the fact that the patient must live with his religious principles after he has left the psychiatrist's care. Moreover, any interference with his belief during treatment will create more difficulties for the patient than it will solve.

There can be no doubt that Freud's concept of the unconscious has been a great contribution to the fields of psychology and psychopathology. The unconscious, Freud maintains, is "dynamic" and that it possesses a considerable amount of energy which influences our behavior.

It might be quite truthfully stated that those who firmly hold to a psychology of consciousness would find it quite impossible to interpret human conduct without the inclusion of unconscious phenomena. From the very beginning Freud insisted that the mind and consciousness are not synonymous, and therefore, he held that a process need not be conscious in order to be mental.

Psychoanalysts, therefore, offer cases in which incidents forgotten beyond the power of recall are unearthed by them from the depths of the unconscious. There is an abundant literature to support this contention and it would be fatuous to call it into question. The influence of ideas and memories in the mental life may be real and extensive and yet the relation of cause and effect between ideas and memories and their resonance in the mental life may be utterly unknown to the subject.

Any spiritually minded person when confronted with the problems of the mentally ill patient is frequently perplexed as to whether the patient's psychoses or neurosis is the result of his spiritual conflicts or whether his spiritual conflicts have been precipitated by his mental disorder. In fact the patient himself frequently feels that his emotional upset is a disturbance of the spiritual life and consequently expects his confessor to help him resolve his mental conflicts through spiritual direction. For an appreciation of these problems it is absolutely essential that we have a few fundamental notions concerning mental function in neurotic and psychotic patients, and secondly that we consider sin, and especially guilt and the levels on which they operate. Moreover, in view of the prevalence of mental illness, I feel persuaded that every Catholic priest, and especially every Catholic Chaplain, is obliged to come to a better understanding of the relationship between the spiritual life and the disturbed functions of the human soul if he is to fulfill his roles as director and advisor to patient and physician respectively.

The treatment of sin as such does not fall within the scope of psychiatry, but psychiatry may offer considerable assistance in its treatment. Emotional distress due to sin can only be treated by spiritual means, otherwise the patient's conflicts will be aggravated if not multiplied. The analysis of sin is no cure for it, but the knowledge of its motivation and the significance of its expression can greatly help the patient to cooperate more fully with God's grace. Secondly, knowledge of the factors involved in a personal conflict can be of considerable aid in lessening and even controlling the occasion of sin. Since all of us are fully aware of these facts and are all convinced that true mental health is seriously endangered where peace of soul does not exist, we shall pass on to those mental states in which appear grave disturbances of the spiritual life.

It is a fairly common experience to find a religious coloring of the mental content of patients suffering from both the minor and major mental disorders. This is especially true in schizophrenia, the depressions and obsessive-compulsive neurosis.

In schizophrenia we find a logic which is identical with primitive archaic thinking and for this reason the schizophrenic shows an intuitive understanding of symbolism. Such a patient spontaneously, and as a matter of course, makes symbolic interpretations. Symbolization is the displacement of emotional values from one object to another. It is an unconscious process built upon association and similarity whereby one object is represented by another by virtue of some quality or aspect which the two have in common. Catholic patients who are fairly well instructed in our holy faith and their symbolic representations are rendered susceptible to weird distortions of the spiritual life by the employ of such symbols in their life of phantasy.

There is another important feature of the schizophrenic's psychic life. The mental life of such individuals may express the emotional trends or strivings, especially those that touch it with particularly keen significance by perceptual misrepresentations of sensory images. The factors which are likely to lead to such misrepresentations are intense affective states, ardent desires or urgent drives and impulses. Repressed factors which are highly dynamic are apt to produce misrepresentations which reflect some affect or express some wish or drive. These perceptual misrepresentations are called illusions, the nature of which is likely to be determined by the prevailing trend of the patient's preoccupations. If a patient is suffering from a deep feeling of guilt he may interpret a particular sound or noise as a reproaching voice. In mental health, but particularly in mental disorders, the emotional life has a strong tendency to influence perceptual experience according to the needs of the personality.

In an illusion an image symbol of a real object is formed but for psychological reasons it is misrepresented. In a larger percentage of cases a more serious falsification of perception occurs with the result that image symbols are formed when there is no impulse created by sensory stimulation. Such a mental image projected outward as a perception, when no external stimulus has been present to produce it, is called an hallucination. Hallucinations may be of the visual, tactile or auditory type. Though visual hallucinations are not common I have found this type in Catholic patients who are wont to experience them in terms of visions. Hallucinatory experiences are found in patients who are still struggling to keep in contact with reality. Hence, the religious theme of a visual hallucination in a patient who is still struggling with his religious beliefs is understandable. The abnormal nature of the experience is to be noted in the symbolic absurdity and incongruity of the theme. This, along with the personal history of the individual will help clarify the priest's mind on the question of real mystical experience.

One of the most common elements one sees in mentally ill patients is depression. This we find in all types of mental illness. A careful consideration of this factor will help us see how guilt feelings play a dominant role in the production of mental illness.

Depression is an affective disorder, a disturbance of feeling. It may vary from down-heartedness to stupor. In the milder forms the patient suffers from a feeling of inadequacy, discouragement and futility. In the more severe forms there is a painful preoccupation with feelings of unworthiness, self-accusation, and damnation. Even peccadilloes of the past are interpreted by the present mood.

Depression has its origin in unconscious guilt; guilt which arises from unconscious feelings of resentment and hatred toward the person one wishes to love or on whom one depends for security. Ambivalence is the basic characteristic in the mental life of the depressed patient, and quantitatively love and hate are more nearly equal. Depressed patients cannot really love because they hate when they love. This is the outcome of introjection which really is an incorporation of the love object (the loved one) as he really is, the good and the bad. Psychologically speaking, it is an unconscious identification with the person.

A depressed person is one whose development has been arrested at the state where his self-esteem is regulated by external supplies or whose guilt feelings motivate him to regress to this state. If his self-love is not satisfied, his self-esteem is diminished to the danger point. He is ready to make any sacrifice to avoid this; his dependence is such that it will lead him to ingratiation and submissiveness. In their object relationships they tend to change frequently because no object is able to provide the needed satisfaction. Depression represents a recurrence of the first reaction to childhood difficulties which set the pattern for the subsequent breakdown. The attempt to maintain their self-esteem is carried on in a way similar to that which they used as children. The frustrations or injuries which are decisive must have taken the form of severe disappointments in the parents at a time when the child's self-esteem depended upon a participation in the parents' strength. The child attempting to compensate for his parents' insufficiencies becomes strict and rigid but needs external support and approval to overbalance the unbearable demands of his super-ego. It is in these states of depression, depending upon their depth and severity, that we see doubts of faith, rebellion against God, disbelief in God, despair and suicide.

Guilt feelings can only be understood in terms of the super-ego. Most of the super-ego is unconscious but elements of it are conscious for they are found operative in conscience. There is neither ego or super-ego at birth since both must be developed. The super-ego, however, begins to develop about the third or fourth year as a consequence of establishing relations with our parents who are for us authority and law-giver.

Now every one of us has a conscience which in some small part is the conscious representative of the super-ego. Because it starts to form so early in life the chief models that it copies are naturally the parents and early teachers. The rules and prohibitions which the super-ego accepts and builds into its own framework are largely forgotten in later life but none the less still serve to control our behavior.

Often our super-egos will force us to make exaggerated efforts to pay for our misdeeds out of all proportion to any damage we might have done anybody. The punishment meted out to the Ego doesn't always "fit the crime" when it is the super-ego that is doing the punishing. Super-ego is likely to lay it on a little heavy. An unconscious part of the super-ego works in the same way as the conscious except that we do not know that it is in operation. Sometimes we can guess that it is functioning because we feel depressed or tense and cannot figure out how to account for these feelings of guilt.

If anyone had the misfortune to have as parents two hard, rigid, cheerless people who made childhood a string of unending "don'ts" for everything that was pleasant, that poor unfortunate victim would probably have a super-ego that would not allow him to have a good time without suffering for it.

In very simple language, one never finds a sense of guilt that is not related, indirectly or directly, to hostile feelings or hostile acts. The guilt arises because we defy (our own conscience) or what somebody else believes about us. In either case that defiance often can be traced back to our parents and their ideals or to our early religious training (our Super-Ego). Consequently the defiance is indirectly a hostile act towards those persons in our early lives as well as those in the current scene whom we "wrong" or disappoint.

I should now like to speak of a special type of neurosis—obsessive-compulsive neurosis which shows a striking structural similarity to that of depressive psychosis. In severe obsessional neurosis all the aspects of the patient's life to which "love" is commonly applied—friendship, ideals, child-parent affection, self-love—cannot develop in a normal way because of the two opposing tendencies of hatred and love which are always interfering with one another. The real tendency for such an individual is to develop such a strong hostility toward the external world that love is really reduced to a minimum.

The inability of such a patient to establish his love in a definite direction results in a general feeling of uncertainty and leads to a doubting mania. Such an individual is unable to make a resolution or form a clear judgment. He suffers from a feeling of inadequacy and helplessness when confronted with life's problems. It is in this type of person we find scrupulosity.

Individuals who possess an obsessive or compulsive personality are extremely rigid, meticulous, punctilious and fastidious. They are perfectionistic and are in constant doubt as to what to do and are consequently required to go over things again and again. They suffer from an exaggerated sense of duty and are unable to make decisions. If they make a decision they regret having made it. This compulsive character is developed through the need for warding off repressed impulses and preventing anxiety. Scrupulosity, therefore, is developed as a means of keeping feelings of guilt, or anxiety at a minimum.

Because of the adult's religious belief in the omnipotence of God, his unconscious childish attitudes of omnipotence of his parents will by association release from the patient's unconscious all the hostile feelings that he has toward his punitive parent. The feelings that were meant for the parent are directed toward God so that there is scarcely a case of compulsion neurosis in which there is not found such religious features as: conflicts over faith and impulses to blaspheme. Likewise, in some patients one sees a strong tendency to ceremonial or ritualistic behavior in spiritual exercises. It indicates on the part of the severe super-ego a promise of protection on the condition of submission.

There is strong inclination on the part of priests and ministers to believe that religious counsel, piety and devotion will serve as both prevention of, and cure for, neurosis. Actually, mental disease as such has nothing to do with what is commonly referred to as the "spiritual life." Though the moral and spiritual life of the individual is often seriously involved in mental illness, such involvement is only too frequently the outcome of profound unconscious conflict and not the cause of it. Such disturbances are frequently seen in the neuroses in the form of deep feelings of guilt scrupulosity, impulsive tendencies to blaspheme, disbelief in God or serious doubts of faith. Likewise, they are seen in the form of ideas of worthlessness, despair and damnation in the depressions. Moreover, there are various forms of overt immoral behavior which can only be understood in terms of unconscious conflict and motivation. But in this instance psychoanalysis in its efforts to understand, explain and treat these disturbances does not claim complete freedom of responsibility for the one who suffers from them.

If mental health is to be maintained or regained it will be through conscious mastery of our instinctual and emotional life and not through repressing it into the unconscious. Repression is an unconscious process and it is not to be confused with suppression which is conscious. Repression is the pushing of emotionally charged moral conflicts into the unconscious which is not something that we deliberately conceal from others but something that is beyond our awareness. This is a form of control but one which causes great harm. It is found operative in early childhood for unless the child is aided he is unable to resolve his moral conflicts and can therefore only bury them. Without help these buried conflicts will persist throughout life unrecognized giving rise to secondary urges of an impelling nature. It is for this reason that we see neurotic symptoms and immoral conduct arising out of repressed moral conflicts in individuals who are consciously free from premeditation of evil intention, Analysis, by bringing unconscious conflicts to the level of consciousness provides us with an effective means for growth in the field of moral responsibility. Thus, through the development of insight into one's unconscious conflicts one is provided at least an opportunity to deal with them constructively.

The analyst in the therapeutic situation is not a moralist; his obligation is not to impose his conscience upon his patient but rather to help his patient develop his own conscience. Sad to say, there are too many of us who reflect the consciences of our parents or superiors and pattern our lives according to their standards and sense of moral rectitude rather than the objective standards of morality which we must come to know and embrace. To the truth of this fact every psychiatrist can bear witness. A morally good or evil act is so intrinsically and not because we would have it so. Also, the analyst refrains from moralizing because many of his patients have been exposed to excessive moralizing throughout their lives, some few of them have had excellent spiritual direction. If religious counsel and direction was an effective means of treatment in these cases, there would have been no need for the patient to consult a psychiatrist.

This does not mean that the psychiatrist or analyst is not concerned about the moral life of his patient. Indeed, we have already emphasized the fact that his objective is his patient's growth in moral responsibility through mastery of his emotional life. This he must attain by casting his therapeutic efforts within the framework of religion, not by imposing his own beliefs upon the patient, but by helping the patient come to a realization of the moral responsibilities imposed upon him by his own religious convictions.

Therapy for the Catholic psychiatrist or psychoanalyst must be aimed at helping the patient to bring about those subtle internal changes in feeling and emotion, in insight and volition which are not immediately directed to the outer world. The Catholic application of psychotherapy, like all phases of Catholic training must be conscious of its redeeming mission, it must be directed toward the transformation of a child of flesh into a child of God.

Many of you have been interested in opening child guidance or mental hygiene clinics, perhaps many of you are being pressed to do so. However, it is well to remember that psychiatric clinics, though extremely important for mental health service, actually play only a small part in a mental health program.

Dynamic psychiatry functions on the premise that the development of personality is a continuous process which begins at infancy and ends only with the termination of life. Considerable importance, therefore, must be given to the fact that at no matter what stage in development of the individual we come in contact with him—infancy, childhood, adolescence, adulthood or old age —it is possible for us to influence his emotional or mental health for good or evil.

Two things are necessary for a dynamic understanding and relationship with people—respect and affection. If you truly love the individual for his own sake, you will be able to disapprove or dislike what he does while still loving him. If you respect him because of the dignity of his human nature you will assume his right to feel and think as he does even though you are convinced that he is not fully realizing his potentialities according to your standards. It may be your duty to help him change his behavior or alter his way of living but you will not do so by imposing upon him your standards. Rather, you will help him to come to a knowledge of truth that he may develop his own standards. Nor will you set a pace for the course of his development which is not in keeping with his personality. You will accept him as he is and provide for him an atmosphere which will encourage growth as rapidly as his abilities permit. This concept is as fundamental to interpersonal relationships throughout life as it is to the emotional growth from infancy to adulthood.

The promotion of mental health, therefore, is a responsibility of all professional groups who serve people and those in the field of psychiatry can best contribute to this service by sharing their specialized knowledge of human behavior with them. It is not the psychiatrist who is strategically placed to provide counsel and guidance in the development of the average child in the average home. It is the doctor, nurse, teacher, priest, or a representative of a voluntary or public welfare agency—the person coming in contact with the family in the ordinary course of events who can make that contact profitable for the entire family. When these disciplines recognize and accept this responsibility their basic training programs will embrace a new orientation to people, their motivation and their needs. This new orientation will require those who enjoy a helping relationship to others to regard them as human beings with a certain cultural, socio-economic background, with capacities as well as responsibilities and future possibilities for growth and development. When this outlook is developed, there will be in evidence the potential usefulness of professional contacts in the promotion of mental health.

BEHAVIOR PROBLEMS IN CHILDREN IN INSTITUTIONAL SETTINGS

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BEHAVIOR difficulties are merely children's indirect, inarticulate way of letting us know they are in conflict. To get any adequate understanding of the way institutionalized children behave, we have to consider each child's individual needs at the current time and the sum total of the stresses to which he has been subjected prior to his admission. To begin with, these children are not children with average needs. On the contrary, they are children who have been rejected, who feel deprived and who are reacting with anxiety in their interpersonal relationships. Particularly at the time of admission, this stress is even greater.

I feel that it would be a platitude at this point to talk of the need to have patience with them. We hear too much talk about the need for understanding; in fact, talking does not help much at all. That is just like a political campaign speech which reaches the people who would be accepting anyway but does not reach the people it might be most intended for. We need more than intellectual understanding of what makes these children click. We need not only a better understanding of their behavior, but better integration of our understanding in our thinking and acting on their behalf. This can only be obtained by continued experience in observing and living with these children. The longer we are exposed to their problems, the more we feel we have to learn and the more modest we become about what we actually know.

This leads us to a consideration of the basic needs of any child. They are, affection, a feeling of being wanted, a feeling of belongingness, a feeling that one has some person in the environment to turn to in time of need, and lastly an opportunity to achieve in some area. The child, who is made to feel utterly inadequate in every way, naturally feels discouraged and loses interest. Every child has a need for good relationships; even in children who are extremely damaged in whom the ability to relate is impaired, there is an attempt to reach out for help. Why even in full-blown schizophrenics, we see the children's attempts to reach out for a helping hand. In spite of the fact that they are unable to catch on and hold on, the need is there. It is just a question of different children needing different kinds of help.

It is necessary of course to be realistic. No institution on the face of the earth can equal a *good* home. We also know that for many children their needs are far more adequately met than they have been in the past by overtly rejecting and inadequate parents. It seems to me that there is something to be built up in every one of these children. Certainly a feeling of self-confidence is very necessary to most of them. We all ask ourselves—what can we do?—how can we help? We observe some inexperienced people literally knocking themselves out in their well-meaning efforts. On the other hand, we encounter the more mature, more secure, more experienced people who seem so relaxed, who act so nonchalant but who inspire a feeling of trust and confidence without obvious effort. There is a need for consistency in handling them. There is an obvious advantage in the institutions run by religious personnel in that there is, as a rule, more continuous contact than in places staffed by lay personnel who leave to obtain other jobs, get married, go in service, etc., etc.

The change in trends in institutions during the past decade or two reminds me in a way of the swing from one extreme to the other over a comparable period of time in the matter of bringing up infants. From an era of haphazard baby feeding, there was a change to very precise methods of baby care. Children were fed at the minute, fed certain amounts, and it seemed as if nothing should ever be allowed in those days to interfere with the baby's routine. Now that has changed to a less rigid attitude on the part of mothers. If the baby sleeps an hour beyond his feeding time, she does not wake him up. The emphasis was changed. There has been a similar change in many institutions from one extreme of rigid adherence to rules and regulations to, in some cases, setups of extreme permissiveness. I favor the middle-of-the-road course. Granted that each individual has his own rights, there is nevertheless the need for people to be able to live in harmony with others. Anybody who has dealt with groups in any situation in or out of institutions recognizes the importance of certain rules and regulations. They do make for smoother functioning. It is my feeling that children can take them in their stride, particularly if some one takes time occasionally to explain the need for these rules rather than expecting the rules to be taken for granted. Growing up children actually look for some limits and some guidance. If given complete freedom, they feel confused. Many times they even verbalize this need. It seems to me that children never object to rules and regulations that they understand and especially if they like the person in charge.

From my contacts with institutions, I am constantly reminded of the fact that the child's needs are spread out over the various personnel and that no one person altogether takes care of his needs. For this reason, it has been found most satisfactory to have conferences from time to time of the combined staff members for the purpose of presenting the total picture of a child's behavior. It seems to me that following such conferences each person leaves with a better understanding of the child, and that it makes for subsequent more satisfying relationships for him. It is interesting sometimes during such a conference to recognize certain tensions being dissipated, when, in addition to the annoying parts of the child's behavior, some humorous incidents have also been included. There are some things that the children do that are just "maddening."

The children "who take a walk" can be most upsetting to those who care for them. However, during a staff conference everyone is in a better position to understand the acute anxiety of this child who simply cannot stay put. They can think of it then rather in terms of his need to dissipate his anxiety than that of a need to bedevil the people around him.

We must do more than merely tolerate misbehavior, we must understand the meaning it has for the individual child. When we encounter a hostile child, whereas it is difficult to withstand the impact of his negative feelings, he is easier to take as soon as we realize that he is not actually striking out at a particular staff member in the institution as a person, but against the parent or parent substitute in the past who is now represented by some member of the personnel. The more we can realize that many of the things they do are not personal attacks, the easier it will be to act in a more objective manner. We must realize that most of these children expect rejection and any subsequent act on the part of a staff member which spells further rejection aggravates his condition. One has to be familiar with the setup in child caring institutions to be able to understand the difficulties besetting the tired teachers or the case workers with too heavy case loads. Much as we may be aware of the reasons for a child's behavior, when the boy or girl is difficult, it can be hard to withstand the impact of his behavior seven days a week. One thing is certain that more can be accomplished through love than through fear.

In considering how we can work for the best interests of these children, all of us like to be practical. We look for suggestions and help along the way. I am saying nothing new when I mention the great need for in-service training of the Institution personnel. Before any training is considered for anyone, it is necessary to stress the need for proper selection of personnel. Not everyone likes social work. To give of one's best abilities, one has to have a real liking for one's work. In the same way, not everyone likes to be a teacher. The personalities of the prospective trainees must be given careful consideration. It is understandable that all the population cannot possibly have preference for working with children. Some people prefer working with adults. The proper placement of personnel in institutions is therefore of prime importance. We must be realistic. There is not only a shortage of trained personnel but a total shortage. The fact of the matter is that there are not enough religious vocations. In the meantime, until enough people are trained, we simply do the best we can. Because of the dearth of people to cover existing services as soon as some of our religious are graduated from social work schools, they are often given larger burdens than the average lay person has to cope with in the role of new worker.

Let us now consider some of the specific problems met in Institutional living. Children who are removed from home are homesick, but added to that are the traumatic circumstances that we read of in their social histories so we may well expect separation anxiety. The greater this anxiety and the greater the inner tension, the more pronounced the manifestations after admission. *Bed wetting* is one of the commonest symptoms. This is an indication of severe neurotic conflict. There is no question but that emotional disturbances affect bladder control. It is well-known that voluntary control may be lost under situations of stress and strain, particularly if they are frightening. Physical examination is, as a rule, negative. We must look, therefore, for the source of the disturbance of the voluntary control of urination in the psychological and educational fields rather than in the organic. It is somewhat more common in boys. There is usually a passive, ineffectual type of personality. It ceases, as a rule, spontaneously at puberty. It is, of course, a form of regressive behavior—a way of expressing antagonism and resentment. It may be the result of frightening experience, of harsh parental behavior or of insecurity because of parental maladjustment. There is a need for affection and encouragement. Punishment or the instilling of fear or shame should be avoided as these merely aggravate the condition. Lapses should be ignored.

Restricting fluids does not work as it is the fact that the child does not wake to urinate which is the problem rather than that he has a full bladder. Immediate results cannot be expected as psychological changes take place slowly. Treatment of the personality problem should be instituted. Making an issue of the bed-wetting does not help—on the contrary, it does harm. People sometimes get the idea that the child is either lazy or spiteful. Sometimes it is mild and of short duration, as for example, after admission to the institution a sudden deprivation or fear experience. The desire for attention is a very definite motivation in all cases of enuresis. There is also a desire for revenge and an urge to annoy. It is an expression of anger. There is at the same time the need for self-punishment. The child needs relief from as many tension-creating situations as possible—needs intensive treatment if accessible.

Bed wetters consciously feel miserable because of this symptom. They are made to feel worse by anything that advertises the presence of this problem. Whereas there may be some reality factors involved, the practice of making the child wash his own soiled sheets cannot be altogether free from the implication of punishment and whenever possible should be avoided. It does nothing to relieve the symptom, but may succeed in doing the opposite.

Stealing is a common problem. Stealing may be an expression of a wish to obtain love and security. In stealing, the child symbolically steals love. Stealing may be an expression of hostility. Sometimes children steal money in order to buy candy or gifts to give to companions by whom they would like to feel accepted, but with whom they feel insecure. Certain forms of stealing are a displacement of chronic aggression. The child does not behave as if chronically angry, he does not attack or defy—although a brief period of such behavior may precede the stealing—he behaves well otherwise.

Stealing is a substitute sometimes for the letting out of feelings that the child does not dare or want to see. He may be clutching at value that failed to come to him—he may be striking out in anger for having been denied the affection he needed.

In dealing with this problem one is confronted with the need to neither condone stealing nor yet manifest rejection of the child involved. The goal should be to assure the child of one's interest in him and to give him the feeling that whereas we may not like something he does, we are capable of still liking *him.*

Sexual maladjustments present difficulties in Institutions.

Masturbation is fairly common. The causes are not always the same. One thing is certain—that is that the child is not happy. If a child masturbates instead of enjoying activities and companionship, the practice may be a sign that he has been hurt in some way and is turning to his body for this kind of gratification. More often than not, the child tries to conceal this practice. Open masturbation, on the other hand, is a sort of aggressive exhibitionism often employed as a means of expressing hostility through aggravating or shocking those who observe. The indications are to seek the cause of the anger.

Homosexual activity is fairly frequent and is hard to handle in group living. Treatment for overt homosexuality is practically impossible. Children with latent homosexual trends are accessible to help especially whenever there is a fear of homosexuality.

With regard to the use of Psychiatric Services in Institutions, there are many factors to be considered. We know that every child who has a problem does not necessarily need to be seen by a psychiatrist. Psychiatric consultation can cover more ground than the same amount of the psychiatrist's time if spent interviewing children. Even when a child is capable of benefiting from psychiatric treatment, the need for proper preparation beforehand cannot be overstressed. Much waste of time can be avoided by attention to this—in fact, the whole outlook in treatment can be changed according to how psychiatric treatment is presented. Only too often is it discovered that the psychiatrist is looked upon as the "crazy doctor" or someone who comes periodically to give a "third degree" examination. How many times a child feels it is a form of punishment or at least an indication that people think there is something wrong with him; if this idea does not originate with the child himself, it is suggested to him by one of the other children. As a matter of fact, one can't blame the child or his colleagues if after all only those who are currently misbehaving—the so-called delinquents, find their way to see the psychiatrists or psychologists during their periodic visits. Though there is less stigma attached to social workers, the fact remains that resident workers meet with still less resistance as a rule.

In the procuring of psychiatric services, as a first step, we must consider the problem of screening the material. The untrained worker frequently misuses the psychiatrist. There is often the tendency to use him *as a last resort* when the worker is making no progress—the case being untreatable from the beginning. Another misuse of the psychiatrist is to utilize his services to supervise the case worker which is after all the duty of a case work supervisor. For example, in planning for child placements, there is sometimes a tendency to throw it in the doctor's lap. The psychiatrist's proper role *as consultant* is in evaluating the dynamics of a given case and making the diagnosis. When the case worker is equipped with this additional understanding of the personality structures and motivations of the patient under consideration as well as the other people in his environment who affect him, it is *her* job then to continue with further social planning. It is essential that an adequate social history be presented beforehand to the psychiatrist. The adequate one necessarily tells more than the mere factual data—it must include as much as possible of the feeling tone. Instead of saying that the patient said this and this and this, it adds to its value in understanding the situation if the worker adds how the patient seemed to feel while making the various statements. Some workers seem to forget when writing summaries that what we are all working towards is a change of attitude on the part of the patient and we are, therefore, not dealing along with facts but with *feelings.* Of no less importance in the provision of psychiatric consultation, of course, is the *psychiatrist's* training. Any and every psychiatrist is not equipped to do it. It requires actual practical experience as well as specific training. Only a psychiatrist who has had training and experience in working as part of the team of psychologist, psychiatric social worker and psychiatrist can give proper service. It goes without saying that experience is of prime importance as after all the consultant is working with a paper work understanding and what more he can add to it during the discussion of the case. He is lacking in the advantage of his own clinical observation of the patient through personal interview. The services of a psychologist are naturally essential. The closer approximation to a child guidance clinic set up, the more ideal of course it would be. Being realistic, we understand nevertheless the shortage of all personnel and instead of making utopian recommendations and then finding the personnel to put them in effect missing, we had far better face first the need for training. At a recent meeting that I attended, it simply amazed me to hear the statistics on how few child psychiatrists have received training since the early twenties (1920)—it is supposedly 199. The need for economic use of psychiatric consultation time is, therefore, fairly obvious. Greater skills in case work therefore can work to great advantage.

In conclusion, let us consider what our attitude towards our Institutionalized children should be. We ought to be ready on the side line to help when we are needed. We should not have so much desire to make them over. Let's not be shocked by the things they do. Rather let us think of them as human beings with all the frailities that flesh is heir to. Let's assist them in making a better adjustment. Let's build up their self-confidence and let's demonstrate our confidence in them as they stumble along. Let's give recognition to the fact that they are children not adults. For the things that they do out of their unconscious needs let us in the words of Our Lord, "Forgive them for they know not what they do." Let's help them to understand themselves and to be emotionally free so that they can be able to function better spiritually, physically, emotionally and intellectually.

THE PSYCHOLOGIST'S CONTRIBUTION TO THE INSTITUTIONAL TEAM

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IN discussing the behavior difficulties of children who live in institutions, there is an inclination to place the emphasis upon the particular problems confronted, and to give somewhat less attention to the child who has the problems. I propose that it may be fruitful, in view of our common concern, to consider the *why* of a child's action and the *how* of his character formation. Psychology tells us how people grow and develop; it also gives us the means of knowing certain definite facts about a particular person, such as his intelligence, his abilities, his personality strengths and weaknesses. However, experience has shown that even when professional assistance is available, it is sometimes not used well, because it is not understood. I will indicate first, how the training of the psychologist enables him to work in a team with other professions, and second, suggest some psychological principles which may help in clarifying our thinking about children in institutions and the singular problems they present.

In child guidance centers, the psychiatrist, psychologist, and psychiatric social worker function as a clinical team, collaborating in the study of the same problem. The reason for this united effort is mutual appreciation for the specialized knowledge and skills possessed by each of the three disciplines. A study of a particular person, who is having adjustment and personality difficulties, thus has the benefit of the experience of several trained observers. The psychiatrist carries responsibility for diagnosis and treatment by virtue of his medical training and established legal status. He is assisted by the psychologist, who is practiced in the use of tests, in the appraisal of the potentialities and personality of the individual. The social worker aids in investigating environmental factors and helps clarify complex interrelationships.

In the case of the child brought to the psychiatric clinic, the parents are also included in the study and treatment plans, because it is realized that a change in behavior will be effected only through a reconstruction of family relationships. This is achieved through better understanding of the mutual needs of the parents and the child.

Some approximation of this type of cooperative study is within the reach of those charged with the care of children in institutions, by taking advantage of the same thinking that lies behind the use of the clinic team. Dr. Leo Kanner, and others, have emphasized that the significance of any aspect of behavior cannot be appreciated if it is studied in isolation. The problem of the moment must be seen in the light of the whole person and his background.

A consolidation of the information from the social study, from the reports of psychological tests, and the opinion of a consulting psychiatrist whenever available, is clearly good procedure when accepting responsibility for each new child. What is sometimes omitted as an integral part of this initial study is the judgment of staff members in the institution, who are near the child and in a position to offer data of great utility in rounding out the picture of the total situation. This type of observation is even more valuable as time passes and relationship patterns with house mothers and other children become paramount in the child's social sphere.

The fact to be remembered in the inital study and subsequent case conferences is the meaning of the reported behavior characteristics for the child himself. If we know the particular child well enough, including his immediate goals, values, and aspirations, his reactions might appear more in order, realistic, and even appropriate under the circumstances. Behavior difficulties give evidence of the child's struggle to realize his individual needs in an unfavorable situation. His trouble may be situational and temporary or arise from emotional disturbances that really require psychiatric help. As a means of approaching an individual case, some consideration of general principles is necessary.

How does a child come to have certain attitudes? What is the source of his motivation? The very essence of the growth process is a reconciliation of individual spontaneity with differing desires, purposes, and actions of others. This is a harmonizing process which encroaches on the individual from earliest infancy when the first independent breath must be drawn. Through natural striving for approval, attention, affection, and achievement, the child gradually learns to accept social requirements. Motives of behavior arise from biological needs, social restrictions, and personal interrelationships. Later in the course of development, a higher motivation becomes effective, stemming from reason and the will cooperating with grace.

When faced with a curb on his natural spontaneity, the child has three possible courses of action: 1) to give up self-goals entirely, 2) to follow self-interest, heedless of the consequences, 3) to moderate personal desires in recognition of limits. Obviously the relationship with the authoritarian figure requiring conformity is very potent in establishing habits of reaction. The child adjusts first of all to his mother. It is important to understand the significance of this early interchange of feeling and the adjustments that result. The manner in which the child accustoms himself to restriction, whether it is an easy conformity in return for loving approval, or a resisting submission, is a determining factor in his future way of meeting the exigencies of life. Through the influence of parental direction, the first steps are taken in converting the requirements of outside forces into self-control and self-direction. The mechanism is emotional, not reasoned.

Some children have lacked motives which would prompt them to adopt social standards easily; it has not been worth while at all for them to give up self-goals or to curb natural tendencies. Inroads upon individuality have a threatening character and are met by resistance. Although he may be hurt and fail, it is logical to meet aggression with resistance and some counterattack as long as the child is strong enough to hold the balance of power in his favor. Once this balance of power becomes too unfavorable, the child's reactions take the form of avoidance and withdrawal into himself, with severe personality changes. Stealing, lying, temper tantrums, chronic bed wetting, cruelty are typical fruits of a vicious circle of attack and defense. The child is not consciously directing this reaction, of course, and is aware mainly of his unhappiness and suffering. Less evident a defense mechanism in this circular pattern, is such a reaction as sex deviations, speech disturbances, seclusiveness, excessive unhappiness. Here the resistance is mainly turned inward; it is resistive submission perhaps even more dangerous to a child's mental health than the kind of resistance which is troublesome to others.

It is notable that the behavior most frequently reported as causing concern is of the overtly aggressive and resistive type. The timid, fearful, anxious, secretive child is not generally remarked as posing a problem until almost out of touch with reality. It should be very helpful to know what turn a child's conduct might take under pressure. Psychological study of personality often points up impulsiveness, uncontrolled emotionality, a blunting of affective response, and like factors which can block adequate use of intelligence. Anti-social gestures and intense feelings, aroused by trivial causes, become comprehensible when it is remembered that such reactions are not studied, responsible acts. Making a public example of the rebellious, deceitful, or impudent child is hardly calculated to make him realize that he has no need of building up defenses and resistances. The authoritarian figure cannot help a defensive child by becoming more threatening. For the same reasons, expecting gratitude, generosity, respect for property, even piety, from the emotionally deprived children that flood our institutions, is to be blind to the dynamics of human behavior.

Of course, the practical issue is how to cut across the vicious circle and restore healthy patterns of adjustment and instill a new sense of values. Awareness of the factors which determine attitudes and behavior helps to shed light upon the problems brought out in the case study of any one child. It is an application of general principles. The clinic team, to which I referred before, reviews the effect of all factors on the child's personality. A diagnosis is made in terms of the dynamic whole, which is something more than a collection of facts and symptoms. Each child must be seen as unique, because behavior means different things for different children; reference to some rule book is not adequate.

In child guidance centers, the differential diagnosis becomes the frame of reference for all future planning. The child is generally assigned to one person for therapy, and the parents are encouraged to come in for regular case work interviews. Within the limits of this paper, it is not possible to discuss what happens in psychotherapy; however, the main fact of creating a wholesome relationship with an adult is one that can be considered in our thinking about means of reaching the children in institutions. Continued work with the child's parents is also indicated. Through the motives of approval, attention, affection, and achievement—repeating the way in which the child first learns—some healthy growth can take place.

Quite a forward move is made toward helping the individual child, when the person in charge is able to pause and question his own attitudes before challenging the child's. Corrections are often attacks and stem from the adult's conscience, rather than from a realization that the trouble is a cry for help and understanding, like a sudden rise in temperature. The bewilderment a youngster frequently shows over his bed-wetting is genuine. Reasons for other misbehavior are consciously formulated only after many acts. When direct questions are asked, the child tries to explain, but not because the matter was ever very clear; lies are largely the outcome of imprudent questioning. The adult must see the emotional need as well as the rational explanation, then indirectly attack the trouble. Reasoning with youngsters or burdening their conscience is running contrary to what we know about motivation, and extremely hazardous to say the least.

Lifting some of the social pressures from a troublesome child can and must be done—not the opposite. This does not mean lowering group standards by condoning unacceptable conduct. It does mean taking the time for a private session and showing the personal interest and wish to understand the child's bad feelings. Here is the value of the careful diagnosis and plan. The right person must be available to render assistance. For the child who has failed in making a social adjustment it is a great forward step to find his way with one adult; he cannot be expected to respond or accept everyone all at once. This "safety valve" gives the child a hearing, is an outlet for natural concern for his family, helps him establish a sense of personal identity, and allows him to express some resentment without fear of retaliation. Since this requires time, all available resources ought to be considered and the fact recognized that a child responds better to some individuals than to others. Delegating authority and sharing information are indispensable if all are to be reached.

One final word, by way of an example, may serve to show an application of some of these ideas. Clare was an unattractive girl of 14 when she was admitted to an institution for dependent children. She had never known her own parents but was brought up by a well-meaning woman who had given her some affection in the beginning; this had deteriorated into shelter and very little more. The study brought to light that Clare had been sent to ask for food and money from people in the community, until she had acquired a reputation for being dishonest. The psychological report pointed out many strengths as well as weaknesses, with good potential for affectional relationships. It so happened that the children were at the summer camp when Clare arrived, and her first weeks were stormy. However, to give her some individual contacts, she was allowed to join a small group, chosen to go ahead of the others and open the city house. Clare had the freedom of the building, helped arrange supplies, etc., and had several casual talks with Sister while helping her. Sister learned that Clare felt herself to be quite ugly, and was quick to expect others to dislike her. When another girl found a bundle of new clothes hidden by Clare, Sister took her aside for a long talk. She explained how the girls were trusted and asked Clare to return the things. At the same time she had something tangible to show approval for the child; an appointment had previously been made for Clare to be given a permanent wave. Other ups and downs followed, but for every trouble spot, there was also something to show Clare that her little confidences were taken seriously, that she would be given repeated opportunity to learn, and that she would be loved in spite of mistakes.

We can make our Charity live when we base it on understanding instead of condescension, and when we remember the worth of each individual. The touchstone was given us by Our Blessed Lord, who did not condone sin, but saw the limits as well as the potential of each and loved everyone.

AN INSTITUTIONAL CASE WORKER'S APPROACH TO CHILDREN IN DIFFICULTY

Sister M. Andrea, R.S.M., *St. Michael's Home,*
Staten Island, N. Y.

THE following paper deals with the role of the social worker as a means of assisting children in child-caring homes in difficult situations as observed from a social worker's point of view at St. Michael's Home in Staten Island.

In order to present a more inclusive picture of the function of the social worker, and how it relates to the children and the staff, a brief description of the activity in terms of program and staff aside from administration will be given.

St. Michael's Home is a congregate institution of 150 girls and 130 boys between the ages of five and eighteen. The main effort of the staff is primarily directed toward the reduction of behavior problems. This is done through an underlying philosophy of child care which is clearly defined and understood by a carefully selected religious and lay staff who carry out this way of life through a well-thought out and well directed program. St. Michael's purpose in being, as that of any truly Catholic home for children, is the good of its children, and its approach, attitude and motivation, rooted in religion, begin and end in God. The philosophy reflects faith in the Providence of God, reliance on supernatural help, the sanctity of the home and family, and the intrinsic value of every child. To give life and substance to its philosophy St. Michael's develops trained and competent personnel who, working with the child and building up his ego, will prepare him for a better life here on earth and an eternal life hereafter.

In order to help our emotionally upset youngsters, our educational and recreational programs are set up with specific aims. They are designed to remove any identifying marks which would cause the children to appear different from any other persons outside the institution. The aims of the programs are to help them know more than merely the world of the institution, to help them realize that they can and do have a place in the world and to aid them in acquiring whatever is necessary to fill their place in the world. Fundamental to the entire program is character training based on principles of religious teaching, for it is realized that character has its birth, its continuance and its permanence in religion. With a foundation laid in God, it can be hoped that character will be the result of this kind of training.

No institution even with a carefully planned and developed program can be better than its resident staff. They are the people from the Superintendent to the maintenance man who carry a program into action in its important day by day aspect, who shape with their thoughts and feelings its impact upon the individual, who determine to a great extent the atmosphere and the spirit of the group. Of all the staff, the group mother, because of the daily influence she exerts, plays a major part in fashioning the life of the child. It is important therefore, that she should possess a fundamental love for children, an unlimited amount of patience, a sense of humor, good health and abundant energy. The group parent should be stable, of an even temperament and possessed of a tolerance which would enable him or her to work well with others. Finally, the group mother should possess intelligence, a desire to learn and a capacity for growth and consistency in handling each child on an individual basis. Training within the institution should establish a code of ethics which will assure a professional respect for the personalities of those served. All this is true also of counsellors, the lay group workers, who are essential to the character development of the boys in particular by offering to the children the same ideals that are exemplified in the life of the religious.

An essential and integral part of the staff who should not be taken for granted, is the Chaplain. He should be well oriented with the background of each child so that he can help each child who seeks his fatherly advice. The Chaplain is able to exert a tremendous influence in developing worthwhile habits and cultural interests. By his close relationship to the children who have confidence in his willingness to help them, the Chaplain can produce remarkable improvement in their behavior. However, it is recognized that an individual with deep-seated problems such as stealing, lying, sexual misconduct, etc., may need a more specialized psychiatric service. The Chaplain should therefore utilize the help of other staff members, agencies, and resources available to the institution.

Here we might pause to consider the services rendered by the Catholic Charities Guidance Institute to the children who present difficult behavior and personality problems. This clinic assists in handling psychiatric and psychological problems. In addition to the psychiatric services rendered, the Clinic extends some educational services to the staff and members of the child caring home. Principles of Mental Hygiene and child training are interpreted at informal talks as well as in case conferences. The psychiatrist visits monthly and carries several youngsters for psychotherapy on a weekly basis at the clinic. The psychiatric social worker visits the institution every week and does intensive casework therapy with several children with behavior and minor personality difficulties. This worker helps the institution caseworkers and members of the staff with interpretation so that there is a quicker access to the child who is finding it extremely hard to adjust. Occasionally when a problem becomes too serious for the institution to handle, then the Mental Hygiene facilities of the community are used.

The fact that institutions today serve children with behavior problems and personality disorders rather than the orphan and the destitute has made it imperative to add to the institution staff, caseworkers. If possible they should be trained persons who have had previous experience with groups in an institution or in a camp setting, thereby avoiding the pitfall of over identifying with the child and failing to see the practical side of group living.

The case of Peter will bring out the techniques and the role played by the caseworker.

Peter, now age ten, of Syrian background had been in our institution for two years. Placement was necessary because of the mother's death and the father's inability to supervise the child properly. Previous to placement, application had been made three times because of marital discord in the home.

Prior to the time of placement, the caseworker, familiar with the case material, presented to the Superintendent and the staff members who would be working with the boy the essential facts about him and his family. The boy comes from a home broken by the death of his mother whom he loved dearly. His parents, both born in Syria, had continued to live according to the culture and traditions of the old world. The boy speaks Armenian as well as English, and attends the Armenian Roman Catholic Church and Club. Peter has not been too accepting of his father as he resented his father's frequent quarrels with his mother. He is very fond of his maternal grandparents who return the affection. Peter is in grade three and a fair student.

At the time of placement, it is essential that the child have someone who understands his specific problem, who can offer and foster security through the casework relationship. The caseworker's aim therefore is—the freeing of the child from hampering and retarding factors within himself or in his environment so that he may develop wholesome relationship with others. It devolves upon her to guide, educate and treat, if necessary the child so that he may grow to a responsible adult—an educated person—and individual whose best potentialities have been detected, recognized and cultivated.

For the first two weeks Peter was making a fair adjustment. He was having minor difficulties namely, lying, defiance, taking little objects, but these could be handled by the group mother who was accepting of the social worker's interpretation of the boy's behavior. Here the social worker played an interpretive and supportive role. Nevertheless Peter was so involved in his personal problems that he could not function to capacity. He was strongly stimulated by his environment and people. He reacted in a personal manner to everybody. After a fight, after a group or individual correction, or after a denial of a privilege because of difficult behavior, Peter would abscond. Each time that Peter returned from his grandparent's home, he was met by the caseworker who allowed him to verbalize his feelings and attitudes without judging him right or wrong. His hostility toward the staff, the children and the program was intense. He stated that we were depriving him of all he held as his own, namely his Syrian culture and language. He also insisted that he could remain in his grandparents' home and we, the institution, forced him to come back. Reasons were given Peter as to why his grandparents were not able financially or physically to care for him but he only "brushed" these aside. The boy verbalized his hatred of his father whom he accused of bringing about the death of his mother and then placing him in an institution while he enjoyed himself in another state.

Throughout the interviews with Peter, the caseworker gave him a chance to "blow off steam" and to work out his pent-up feelings of hostility and rejection with the hope that ultimately he would be able to accept limitations of his behavior. Unquestionably, a youngster who has been bruised and hurt by rejection and neglect needs sympathetic understanding and love. With the help of the Catholic Charities Guidance Institute, we learned that Peter, according to several psychological tests, was an average, intelligent boy who was insecure and depressed. The Rorschach results indicated that he was involved in his personal difficulties, that he was an aggressive youngster and felt threatened by his environment and people. Despite the marked conflict and struggle he showed good integration and adaptability. It was recommended by the psychiatrist that casework therapy be continued, that his pride in Syrian culture be encouraged and that later he be placed in a boarding home.

At various times during the year, it was wondered whether we could continue to subject the group to the emotional strain of this boy. Finally, a turning point in Peter's behavior came. By continued casework with the grandparents, they agreed that they would tell Peter why they could not take him although they truly loved him. Although Peter resented their decision, he accepted it. However, he continued his hostility and verbalized his distrust of people but with less intensity. Social worker and staff were convinced that no change in the boy's attitude could be expected until he was certain that he could trust people and that they were interested in him and would help him. Here the caseworker tried to give the child the feeling of "belonging" namely—this is your home and you are wanted.

After a year of failures and successes, Peter slowly began to believe that he would not be "let down." We continued to express our disapproval of his actions which no longer included absconding, by denial of privileges. During this period, psychiatric consultations, conference with the staff workers who came in close contact with the boy were used. Slowly and with relapses, Peter, because of our activity, realized what we meant when we said we were interested in him. He modified his behavior to some extent, he was able to accept criticism and denial of privileges and he utilized casework relationship. Six months later, Peter was able to be placed in a suitable foster home where he has been able to accept foster parents.

This material brings out the inter-personal relationship of the caseworker and client. Through it, the worker helped Peter to express and project his hostility and his distrust of adults which were some of the underlying causes of his behavior. As the liaison person, she oriented the staff, gave supportive and interpretive help to staff members in handling the boy and his problems. She was able to do this by her use of community resources which aided in diagnosis and treatment. By her continuing casework with the family during placement the worker was able to help the grandparents and boy to face reality. The significance of casework with the families of children in the institution can not be overemphasized, not only from the aspect of child care in general but also from the point of view of therapy.

When the child comes to the institution, we do not take the parent out of the picture. Rather, in most instances he is in continued contact with the child. Be he ever so rejecting, be he ever in such great conflict, in most instances, he is, one way or another, in the life of the child. To the child, the parents or interested relative represent that most valuable attribute of human beings which makes them part of the world they live in. The child's feeling of security, of belonging, of love and loyalty depend on how the child and his parental needs are handled.

With most of our children, family situations require some adjustment—spiritual, social, emotional or environmental. Therefore, the caseworker in the institution has the responsibility, if she hopes to help the child, of working with the family. Although we try to build up the child spiritually, intellectually, physically and emotionally and to give him a sense of belonging, we can not hope to do a thorough job unless we work toward the final goal which should be uppermost in our minds—to rehabilitate the broken home realizing that any other care of the child is, at best, only a substitute for his own home.

Very often when the child realizes that an effort is made to help the family keep in touch with him during his stay in the institution, the child makes an effort to adjust. With an older child whose parent is mentally ill, the caseworker has been able to alleviate the insecurity of the child by planning a visit for the child to the parent if the hospital authorities do not deem it inadvisable. While intensive casework with the family by the institution worker is not always possible, nevertheless the caseworker must include the family if she wants to help the child and if she is to help diminish the behavior problems. If it is not possible to do the entire job, we should be community-minded, avail ourselves of other resources such as family agencies, and work cooperatively with them in the hope of reestablishing the family. When we have a sufficient staff of social workers in our institutions we will find that our difficulties will be mitigated and our children will be able to accept and benefit from foster care.

The casework service should be firmly embedded in the administrative structure of the institution—it must be tied in; it cannot be added on.

A PIONEER MATERNITY HOSPITAL AND INFANT HOME REPORTS

Sister Mary Helen, R.N., *Administrator, St. Anne's Home, St. Louis, Mo.*

IN olden days they really went in for names and titles. Our institution bears the somewhat appalling legal title of "St. Anne Widows' Home, Lying-In Hospital and Foundling Asylum." All of which has been duly shortened since its founding in 1853 to "St. Anne Home, St. Louis." I know I am safe in saying that St. Anne's is the oldest Catholic institution of its kind west of the Mississippi. However, I know that if Adam, in his old days, had laid claim to being the oldest inhabitant of this earth, someone would have risen up to challenge his statement. So, I'll just say that St. Anne's is a pioneer institution.

To care for foundlings and abandoned children and to prevent infanticide has ever been the basic objective of all infant homes; to provide shelter and obstetrical care for unmarried mothers that of maternity homes. This phase of social work has run the gamut from acceptance by the "turn method," which required only that a Sister be steady on her feet and strong enough of arm to lift the infant that was "turned in" by its mother, to our present highly specialized social service which demands two years of graduate study. During these various stages of growth the emphasis has shifted from institution to foster home care for mother and child, back to recognition of the place of the institution in the social order. Any institution that has serviced the unwed mother and her baby for the century past has been subjected to these impacts.

We have accommodations at St. Anne's Maternity Home for twenty waiting mothers; in the Hospital division, for six obstetrical cases; and in the Infant Home, for one hundred babies. We care for only the unmarried mother and her child, though this was not always the policy. In fact, beginning as a foundling asylum and maternity home, it was not until 1905 that a general maternity hospital, discontinued in 1941, was included in the scope of work. This was one of the first changes in our present policy and was made in the interests of giving better care to the unwed mother.

We believe that administration in any institution must be pervaded with service. It is the philosophy of service which gives meaning and purpose to the administration. This service must be based on individual needs, since each unmarried mother enters the maternity home with her own pattern of behavior and emotional needs. As a help toward this, the worker who had first contact with the client is the one who carries the case, thereby giving a responsible, professional and supportive relationship. The worker assists the mother through all the uncertainties of pre-natal confinement, and post-natal periods and helps her in planning for her child. This requires a worker fortified by skill, with maturity of judgment and experience, which can help her to successfully understand the behaviorism on the part of the mother. Such treatment also indicates the desirability of continued service to an agency by social workers and how frequent changes may impair their work.

During one of the preliminary interviews the unmarried mother is shown through the maternity home by the social worker and meets the Administrator and the Sister Supervisor. Helpful advice, as to her conduct during her stay is also given at this time. Thus when admitted to the Home, she is no longer a stranger. The Sister Supervisor makes the newcomer feel "at home"; assigning a room and "big sister" who in turn assists her in arranging her belongings; meeting the other "girls"; acquainting her with the order of the day and rules and regulations. Psychological tests are taken as soon as possible that they may be used by the social worker in her planning for both mother and child. Weekly "check-up" and diets are carefully supervised. One day per week is set aside by the social worker for personal interviews as desired. The Sister Supervisor also has friendly chats with the mother from time to time. With all cooperating under these favorable conditions it is not long before the mother realizes that everyone in the home is working for and with her and soon settles down to a very normal life under very abnormal conditions.

In addition to social case work there also is a well organized, purposeful group work program for our mothers. Each mother is assigned household duties according to her physical condition and capabilities. These assignments vary between—

- the Diet kitchen where simple cooking and serving are learned.
- the Dining room duty where serving and table arrangements are taught. Nursing staff and mothers eat together.
- the Halls, recreation room and their own rooms—to afford training in household cleaning and bed making.
- the Laundry for ironing of children's clothes and their own laundry.
- the Nursery—child care in the newborn nursery is a privileged duty for those who qualify.

Free time is spent in a cheerful recreation room where art and needlecraft are taught; each mother selecting the type of occupational therapy desired. Four evenings a week are spent in this surprisingly newly acquired accomplishment. The result in this work alone is marvelous and most gratifying, not only to the staff but more so to the individual herself who has never known how to utilize her time profitably. To be able to make something pretty, all by one's self—a rug, a bag, or a luncheon set is a strong stimulus to do greater things and builds up self-assurance. One frequently hears, "Mother would never believe I could make this." Or, "May I send this to mother so she can see what I have made?"

The social side of the family life is not neglected. Special calendar dates such as birthdays and the like are occasions to teach mothers how to plan and to serve luncheons, buffet suppers or dinners. An evening entertainment for themselves or a party for social workers and staff members is part of the program, each mother having her turn. This brings to light many fine qualities never exercised before and affords the social workers and staff a deeper and clearer insight into the individuals under care. Each mother is assigned one afternoon or evening a week for visitors. She may also attend the nearby theater and go out shopping until the last month of pregnancy.

Last but by no means least, religious instructions and "Question Box" are conducted by the Reverend Chaplain one evening a week. Individual counseling is given whenever indicated. These afford the mother every help in solving her many problems and misgivings. Morning and evening prayers, including the Rosary in common, each one taking her turn; days of Recollection and occasional Novenas create a normal family religious atmosphere.

Thus work and recreational activities are made meaningful to the girl, and are geared to her physical, emotional, and social development. Wisdom and judgment are fundamental to the administrator of the group-work program. It must be flexible enough to recognize both individual needs and the rights of the group as a whole. Obviously there have been gaps and deficiencies within the mother's environment which she tried to meet, wrongfully, by putting herself into dangerous situations and associating with questionable companions. Our attempt to counteract unwholesome trends of thought and desire for forbidden pleasures has been to set up a pattern of activities through which we hope the mothers will achieve—

greater strength and capacity for making sound decisions;
profitable employment of leisure time;
fuller life through creative experience in a group;
skills to prepare her for participation in the life of her own family, group and of her community;
the realization of her own dignity as a child of God and her need of religious help to rehabilitate herself which is most important.

Very much has been said and written, pro and con, concerning Institutional care of children. Is there any happy medium?

We maintain there is and that children can be normal, happy youngsters in an institutional setting if the policies and practices of the institution are geared to meet the individual needs of each child. This is possible only when the group is small enough for each child to be a person as each child has a tempo and style of growth of his own. The institution must consciously provide opportunities for security and recognition which are the child's natural inheritance in his own home.

St. Anne's decided to bring the Cottage Plan into its congregate building. A typical example of the revamping necessary to meet our objective was the conversion of one large play room into a dining room, play room and three bed rooms. This was accomplished by using partitions three feet high. Each of the bed rooms is furnished with two lullaby youth beds, individual chifferobes, chair, rocker and a night table with an attractive lamp having as a base a telephone. One room is done in maple with yellow plastic spreads, one in ivory with blue and the other in oak with pink. As the aides eat with the children the dining room table is large enough to accommodate eight. The children's chairs are at the height of the table but have a foot rest for comfort. The play room is attractively furnished with living room set scaled in size to the youngsters' world; a large toy cupboard having three open shelves at each end providing a special place for each child's toys; tables and chairs for puzzles, crayoling and clay modeling. The children learn personal rights and are not possessive or destructive but enjoy sharing with each other. This arrangement has enabled us to study all phases of the child's growth, physical, mental, social and emotional, and thus bring about the individualization of the child to a degree not possible before.

Recognizing that the keynote in individualized treatment is the understanding of the factors underlying the child's behavior, and the necessity to treat these factors and not merely the symptoms, we have an In-service Program for training our aides. The pre-nursery school teacher is responsible for the theoretical as well as the practical aspects of this phase. After a year of operation, the schedules and practical application of basic principles had to be revised to meet the change in the behavior patterns of the children. In addition, we have another tool, psychological testing, which is an invaluable aid in deciding in which group a child should be placed. It points up areas in the individual that need strengthening or correction and a study of the reports gives us a picture of our needs as a group.

There is need to stress flexibility in all programs, but especially in those dealing with child care. Even the matter of rising should not be at the sound of the bell. The children should be allowed to wake of themselves. What shock that person would experience who said in speaking of a children's home "the schedule is absolute and is never deviated from for any reason" if she could see Judy having breakfast in the kitchen a half hour ahead of time so as to enjoy the trip to the station to see the train.

Our small groupings have made possible the placement of twelve children who otherwise would have required long time institutional care; have facilitated the placement of the child in the adoptive home; and have rendered easier the adjustment of the child from family to institutional care.

It is possible to coordinate various phases of Social Work under one administration. But there must be dynamic leadership, well developed organization and efficient workers. While each division must have its definite policies, its autonomy, it must fit into the general scheme.

Institutional care should afford an opportunity for growth rather than simply offer a period of residence. If the basic emotional needs, affection, understanding, security and the desire to achieve are to be met in their fullest extent, we must strengthen and broaden our services to mother and child. The right to spiritual and moral training will be recognized and given if the inspiring motto, "The Charity of Christ Urges Us," is the lodestar of those who have the blessed privilege of cooperating with our Divine Master in this portion of His Vineyard.

INTAKE POLICIES IN RELATION TO THE UNMARRIED MOTHER

Sister Marie Catharine, *Director, Boarding Department, New York Foundling Hospital, New York, N. Y.*

St. Mary's Shelter and Social Service Department is one part of the overall program of the New York Foundling Hospital. Located next to the Administration building and accommodating 48 girls, the Shelter has been providing prenatal and postnatal care for unmarried mothers for the last 80 years. Organized Social Service, as we know it today, was introduced into the Shelter in 1930, as a further effort on the part of the institution to assist unmarried mothers. Prior to this time, protective care was provided for the unmarried mother with the major emphasis placed on her physical and moral rehabilitation. With the introduction into the field of social service of the psychological approach to people, the thinking at St. Mary's began to swing from overemphasizing the problem of illegitimacy to that of trying to understand the person.

The Mothers' Social Service Department, as we call it, may use all the resources of the New York Foundling Hospital of which it is an integral part. Among these resources are numbered the four other case work services: intake, family service, the adoption department, and the boarding department, along with the nurseries where infants for whom plans are being worked through by these various case work units, are given temporary care.

About two years ago, intake at New York Foundling Hospital was centralized. A Sister was made director of the department and a supervisor and five workers were assigned to work with her. It was hoped that by centralizing intake, more uniformity of practice would result, duplication of work be avoided, and the special skills needed in the intake process be developed.

Centralization meant that the work of selecting the girls to be admitted to shelter care which was formerly done by a worker in St. Mary's was now undertaken by a case worker in the Intake Department. This brought into focus how few mothers were seeking shelter care as compared with the number of illegitimate children being born in City Hospitals and referred to the New York Foundling Hospital for placement. Study of the situation revealed that many of the mothers of these children had worked out plans to their satisfaction in the community and the only help they were asking was in planning for their infants. Our policy of providing case work service to all girls illegitimately pregnant, regardless of age, marital status, color, or religion (provided, of course, that the mother wanted a Catholic agency to plan for her child), was helping those only who were admitted to our Shelter. Since it was our desire to assist as many girls as possible, as early in their pregnancy as possible, we amended our policy to include case work service to those living in the community as well as in the Shelter. It was hoped that in thus broadening the intake base, more girls would be reached; a more careful evaluation of each situation made; and the specific needs of each girl met.

While it takes time for the community to become aware of policy changes, agencies and individuals are gradually recognizing that New York Foundling Hospital is now providing case work service to unmarried mothers in the community. As a result, early pre-natal referrals are being made. During the course of the past year, a number of girls received prenatal case work service while remaining in the community. The New York Foundling Hospital was able to offer these same girls adoptive care, foster care, or family service after the birth of their babies.

Free from the pressure of providing any particular service, the intake worker has a better opportunity of viewing each situation more objectively. Formerly, with intake being done in the Shelter along with all the other pressures related to the job, there was, at times, the tendency to accept girls according to capacity rather than need. Today, with the emphasis on getting to know the girl and trying to help her work within her capacity, there is less tendency in this direction. The case of Marie will show how the person is helped without any specific service in mind.

Marie, a twenty-one-year-old girl, came to the Intake Office of the New York Foundling Hospital early one morning in March, having arrived in New York City the day before. She was a pretty girl, tastefully dressed. Although her manner was shy and retiring, she was able to express her needs fairly well. With part of the thirty dollars with which she had started out from home, she had procured a room in a middle-class hotel. While she realized that her finances would not hold out for many days and that she would need shelter care, she was much more concerned about how she was going to plan for the coming baby. Marie explained to the worker that she lived with her parents in a small town just outside one of our large eastern cities. She had been working as a bookkeeper in a bank in that city until she came to New York. According to Marie she was seven months pregnant and no one was aware of her pregnancy, least of all her mother. Marie had read about the New York Foundling Hospital Shelter program in a magazine article. Confident we would help her, she told her family that she was coming to New York to find a better job. Marie was finding living in New York very confusing and she was anxious to get help in planning for her baby just as quickly as possible so that she could return to her family.

As the worker listened to Marie's story, she learned that she had received no help with her problem prior to coming to us, as she had confided in no one. The only place she knew she might receive help was the New York Foundling Hospital. Questioning revealed the fact that Marie knew of no resources in her own city. She indicated that she was not reluctant to receiving care in her own community if the knowledge of her pregnancy could be kept from her mother. The worker recognized in Marie a terribly frightened girl away from her parents for the first time and overwhelmed with anxiety about giving birth to an illegitimate child. Along with these two problems she was finding it very difficult to adjust to life in a big city. Since childbirth was the first reality to be faced and since it was thought that it might be less traumatic to face it in a familiar setting, the worker suggested to Marie the possibility of our getting in touch with Catholic Charities in her city and seeing what arrangements might be made for shelter care there. Marie said she would not mind just as long as her mother was not contacted.

Inasmuch as it would require several days before any plan could be worked out with Catholic Charities, the worker asked Marie how she could use that time. She was without ideas, so she was asked if she would like to visit St. Vincent's Hospital in order to get a complete physical, including Wassermann and smear. It was explained that physical reports were essential for any kind of planning whether it was at New York Foundling Hospital or an agency in her own city. When Marie began to show some interest in participating in planning, she was asked if she would like to contact the hospital directly or if she would want some assistance. Marie thought that if she were given directions she could make this contact alone.

The matter of finances was discussed with Marie. The rate she was to pay at the hotel would make it impossible for her to remain there many more nights. While Marie had started with thirty dollars, she was down to seventeen at this point. Since meals, transportation, and recreation would be depleting her funds, the worker asked Marie if she would be interested in a residence other than the one in which she was presently living. When it was assured that she would be, a girls' residence in the city was suggested where board rates were much more reasonable. With Marie's consent, the Residence was contacted and arrangements were made for her to move in that very day.

Marie left the office with the understanding that she would return in a few days. She seemed to be much more confident than she was when she arrived. Her parting remarking was, "With all I have to do these next two days—change residence and go to clinic—I won't have time to think about myself." The worker assured her that she too would be kept busy making the necessary contacts with Catholic Charities.

In the meantime the worker wrote to that agency and gave a brief history of our contact with Marie, indicating that if Catholic Charities could not plan for Marie and her expected baby our agency would be happy to work with her here. If we were to accept the case, we would hope that Catholic Charities would reimburse our agency for service rendered. The letter was promptly answered with the reply that Catholic Charities could plan for Marie and would respect her wishes about not informing her mother. A request was made that Marie procure a smear and blood report if she decided to return to her own city. The Catholic Charities worker indicated that if Marie decided to remain in New York their agency would be willing to work out the financial problem with us.

On the 11th of March, Marie arrived at our office for her second visit. She was much more at ease on this occasion and seemed pleased to meet the worker again. She happily reported her success in getting moved to the Girls' Residence and in finding her way to the hospital. She recounted in great detail her experiences and seemed more ready than ever to think about returning to her own city.

The worker shared her activities with Marie, indicating that a reply had been received from Catholic Charities stating that they would be able to plan for her in a Maternity Home in that city. Marie seemed at first a little fearful, but after further discussion in which considerable reassurance was given, she expressed relief saying that it would be good to get back to her own city again. The details around her return were discussed: the train she would take; when it would arrive; how to reach the maternity home; the need for the medical forms she had procured at the hospital; finances. Catholic Charities was notified that Marie would be returning to that city and the date and time of her arrival was given.

A short time later, the worker received a note from Marie informing her that she had arrived safely at her destination and was presently located in a Maternity Home. She was not too happy as she found the shelter too restricting. She also said that she had told her mother about her pregnancy and that her mother had visited her.

In June another letter was received from Marie and this time she wrote to say that she had given birth to a baby girl on May 23 and was surrendering the baby for adoption. Marie was back home and happy and wanted to express her thanks to the worker for her kindness and understanding at a time when she was so much in need.

The case of Marie not only points up how our new intake policy provides an opportunity to give a broader service to the unmarried mother, but it also gives some idea how the agency meets financial problems in case work planning. Since the New York Foundling Hospital is a private agency, it is of necessity limited as to the number of private cases for which it is able to assume financial responsibility. Consequently, it is necessary for the Foundling to work cooperatively with public and private agencies in this matter of finances. Out-of-state cases are accepted usually, only if a public or private agency in the girl's own state assumes financial responsibility for mother and baby. New York City cases are handled jointly with the Department of Welfare when neither the girl nor her family is in a position to finance the girl's shelter and confinement care. When a girl is able to finance her stay in the shelter, whether she lives within the city or outside its limits, she may be admitted as a private case. When we accept a private case, especially if the girl has no legal residence in New York City, we leave ourselves open to the possibility of having to assume financial responsibility for her child for 18 years.

We might now examine the case of Anna, a 20-year-old girl in quest of shelter care. Here we see again the emphasis placed on trying to understand the person in order to be of greater service. Knowing how difficult it is for a girl to return to her community once she has left it, the worker attempted to help Anna articulate just why she wanted shelter care.

Anna had been planning with her Department of Welfare worker to remain with her family during the prenatal period, but because she was in somewhat of a conflict regarding this plan, the Department of Welfare worker referred her to the New York Foundling Hospital for an interpretation of the shelter program. Prior to her arrival at the Foundling it was learned from the Department of Welfare worker that she was a 20-year-old Catholic girl who was living with her mother and 19-year-old brother. While Anna had told that her father had deserted her mother in 1936, an old Department of Welfare record indicated that Anna and her brother were illegitimate children, the mother never having been married. Anna was in her eighth month of pregnancy, was receiving prenatal care at a Catholic hospital, and was definitely interested in adoption for her expected baby.

Anna was a little tense the day she arrived at our Intake Office and attempted to conceal her anxiety by speaking rather casually about her problem. She mentioned that she and her mother, who is very much "in sympathy with her mistake," were attempting to work through this problem unaided. They had discussed adoption plans with a private doctor, but did not follow through on these plans when they learned that the prospective adoptive couple was non-Catholic. It was at this point that Anna had turned to the Department of Welfare.

Anna had been employed up until the time of her referral to the Foundling as a clerical worker and planned to return to her position after the baby's birth. She was giving some thought now to shelter care because she wanted to conceal her pregnancy from her brother of whom she was very fond. The neighbors too were a concern to her and because of them she stayed in the house when not at work. Her fellow employees knew of her pregnancy and were "kind to her." She discussed the putative father in a matter of fact fashion, saying that the trouble had started at a New Year's Eve party when she and Bob had had too much to drink. Bob had disappeared about the end of January and Anna had not heard from him since. She can see no way of taking care of her baby as her mother is determined that she not bring it home. She felt that foster care was out because she would not be able to pay board and did not want anyone else to assume this responsibility. She has decided therefore that it would be best not to see the infant.

Shelter care was discussed with her both in terms of what the program had to offer in the way of constructive help and in terms of the disciplines imposed by group living. Anna thought that she would like to spend the remaining month in shelter and again mentioned her wish to keep her pregnancy from her brother. She had been baptized a Catholic but had not received any of the other Sacraments. Her brother, she said, was very religious and got a great deal of satisfaction from his religion. She has been dropping into church sometimes since she got into trouble and it seemed to have given her some relief.

Anna thought a period away from her family and neighborhood would be good. She felt it would give her an opportunity to think more clearly about a number of things, particularly about her plans for the coming infant, and what her religion meant to her. She also had some questions regarding her father. Although she was six years of age when he was supposed to have deserted her mother, she could not remember him.

At the close of the interview, the Intake worker summarized the material that was covered. It was pointed out that we were ready to help her whether she remained in her own home or came into the Shelter. The final decision was left to her. Since shelter care was what she thought would be most helpful, the Intake worker secured the approval of the Department of Welfare for Anna's admission. It was arranged that she enter the Shelter as soon as she procured her Wassermann and smear reports from the prenatal clinic.

We haven't mentioned the "repeater." Yes, we do have them occasionally and they certainly provide us with an opportunity of examining how we might have served them better. Jane is an example of a repeater. At the time of her first admission to Shelter, she was 19 years old. The putative father was Catholic and she wanted the baby to have his religion. Jane was in shelter two months prior to the birth of her child and since she had determined to surrender the infant for adoption, she was discharged to her mother's home directly from the hospital. As soon as the baby's eligibility for adoption was determined, she was permitted to sign the surrender papers. The agency had no further contact with her until the time of her second pregnancy two years later. It was thought that during this second shelter period a more intensive case work job could be done and so prevent her from returning to shelter again. During this prenatal period emphasis was placed on trying to help Jane understand more clearly the dependent relationship with her mother and its effects on her behavior.

It was during this period, too, that Jane expressed interest in becoming a Catholic. When this matter was explored thoroughly and she was properly instructed, she was received into the Church.

In March 1950, Jane gave birth to an infant girl. As determined as she had been to surrender the first child, so was she now more determined to keep this child. Her mother, too, thought that Jane should keep the baby because this might make her a more responsible person. Jane asked that she be permitted to return to the Shelter to care for her infant until she was prepared to face the world again. This plan was arranged. In less than a week's time Jane began to talk about employment. At first she was somewhat hesitant about contacting employment agencies; meeting people seemed difficult for her. However, before the week was over, she was established in an office job. Instead of returning to her mother, she moved into a Girls' Residence. The contact that was started with her worker at St. Mary's Shelter continued after she left and has continued to the present.

In the case of Jane, more intensive work was done during the prenatal and postnatal periods of the second pregnancy. It was hoped that by so doing we might help her face life more realistically. Time played a very important part in this case. In the first instance, Jane was in Shelter two months prior to delivery and did not return after the baby's birth. In the second instance, she remained in the Shelter three months. Inasmuch as she decided to keep her baby, after delivery, she has had a continuing relationship with her Shelter worker and personality growth has been marked during this period. This case points up the need these girls have for a sustained relationship with one person over a period of time in order that they might attain their maximum maturity.

I have attempted in this paper to present the intake policies of St. Mary's Shelter. These policies are affected by the basic philosophy of the New York Foundling Hospital of which St. Mary's is a part. The philosophy is one of giving service—a service that is both material and spiritual in nature and geared to meet the needs of the individual. It is only as we meet these needs in a Christlike way and come to see Christ in our neighbor that we may hope that our apostolate will be fruitful.

SOME THEORETICAL AND PRACTICAL ASPECTS INVOLVED IN PLANNING FOR UNMARRIED MOTHERS AND THEIR CHILDREN

Miss M. Frances Hetznecker, *Director of Social Service, House of Providence, Detroit, Mich.*

If we were to narrow our discussion to case work treatment as it applies to the unmarried mother and her child, we would limit ourselves to a few specific cases and the treatment process. This Conference, even in the few years I have been privileged to enjoy its benefits, has given considerable recognition to professional skills and their application. Since our meeting today is a stock-taking of service, and Sister Helen and Sister Catharine have talked about the actual facilities for the mother and her baby, I should like to talk however about a few of the broader aspects of the service. The challenge of this meeting was expressed in the September *Catholic Charities Review,* in the words, "The spirit of Catholic Charities is reaching Catholic youth everywhere." Most of us have come to this meeting conditioned by our participation in state meetings on Children and Youth, in preparation for the White House Conference in December. We have been influenced by the new perspective, which gives full appreciation for techniques as they have import to treatment for the individual. If, Catholic services to the unmarried mother however, are to set a pace proportionate to that of our time, we must become a part of the movement of all for all.

Catholic interest in the unmarried mother and her child, has followed the traditional pattern of the community in its plan for service—a service which has been limited usually to the few who came under our immediate care in maternity homes. Are we ready to look at the whole picture and think in terms of all who might benefit from our service?

We should be tremendously concerned by the United States Census Bureau's estimate that one out of every twelve children born in the United States is illegitimate. No less concerned should we be by the estimate that forty per cent of the mothers of those children are under twenty years of age. To further emphasize the size of the group of our interest, let us look at the 1948 birth statistics of one city—48,197 births—of which 2,131, or a little more than four per cent, were children out of wedlock. Into those same figures read, or apply this additional information—only 674 of the 2,131 children born out of wedlock were born to maternity home patients. That means that less than one-third of the children of illegitimacy had the services which we are so vitally interested in giving. Are we really reaching our Catholic unmarried mothers? If not, how can we do it? We have unmeasured opportunity through our Catholic Charities to broaden our services. Have we utilized the tool of interpretation of services? Some communities—Dallas, St. Paul and Detroit, to mention a few—have prepared folders which can be distributed widely. They were prepared as projects by community groups particularly interested in making the available services more generally known. Have we some prepared material describing our services which we can distribute to those who are called upon to act as counsellors and as such must know available resources?

Are our pastors, school principals and counsellors prepared to give information on where and what services we can render? Are the medical and legal professions among our larger referral groups for pre-natal planning?—or do we come into the picture only after some obstacle to a placement plan for the child has arisen? Bad adoption practices have been sufficiently publicized to arouse our concern for better practices. Legislation in some states makes it possible for only licensed agents to participate in adoption plans. More legislation is necessary, but that will come only by demand.

Has organized labor, through its education, health and welfare services sought agency help in plans for service? They are tremendously active in family service, and the age group we serve is a concern to the family.

Can we acknowledge that we have no limitation of service because of race or color? Are we rendering service on the basis of need for that service, or are we excusing ourselves from admitting the Negro girl into group care because we have never rendered that service? Have we said that our clientele would not accept her? Colleges and nurses' training schools which have admitted the Negro students on the same basis as other admissions have had no marked reverberations.

Are our fees realistic? Cost of care has been and will be a big consideration in any service. There is no service which does not cost someone something. In this question of fees, does our unmarried mother leave her first contact with us assured of our interest in her as an individual, or is she confused about how she will meet expenses for herself and her expected child? Let us reflect back to our earlier statement regarding age—forty per cent of our unmarried mothers are under twenty years. Not many have gained financial independence and emancipated themselves from their families.

Have we utilized to the fullest group insurance and hospital benefits? Has this increased the number of private plan cases and given us the opportunity to serve on a wider community level, or does this financial independence leave the mother a prey to unsound plans for her child? Our social services need not be denied because our medical facilities may not be used. Can we not give social service to the mother, and receive the child, born in any hospital, into care with the same facility that we do the children born to our maternity home patients? Do we block the use of insurance and hospital benefits by our attitude, that in applying for benefits more know about the situation, and so less protection is afforded the girl? The company which a subscriber has paid for a service, has accepted a responsibility, and should have the same means of protection as any hospital. The insurance company is dealing with confidential information relative to health, for which it gives financial protection. If it needs to examine its policies in order to assure maximum safety in confidence, then who but those who realize the dangers, the risks, involved are to correct the attitudes or practices which are faulty?

What do we do about the mother who has borne one illegitimate child and returns a second time? Is she excluded from care because of her previous experience? Where does she go if we turn her away?

Are we still insistent on our patients' having a measured prenatal residence in our maternity homes? What about the girl who remains in her parents' home, with relatives or friends? Is service limited because she is not in group care? Can we provide a foster home if she as an individual is better served by that plan?

What have we thought or done about greater protection of birth records? We accept the fact that they are confidential, but what have we actually done to make confidence more widely assured? We know that birth certificates serve for proof of identity, age and citizenship. The birth registration card is a means of affording that proof without disclosing confidential birth status. If each of you, as religious, or only one from each community represented here today, participated actively with your administrators of general hospitals to bring about universal use of the birth registration card your influence would be tremendous. We have to believe in these things and then take active participation for reform. The stories growing out of World War II and the men of illegitimate birth refusing promotion because they would not expose their illegitimate status have been widely told.

Our youth who learn of their illegitimate status through the birth certificate, obtained to procure employment and then through shame and embarrassment never used, should convince us that feeling sorry about it is not enough. The price to the individual is too costly to exact of anyone.

Have we moved very far in our service to the unmarried mother and her child where public welfare makes eligibility for assistance dependent upon initiation of legal action for support from the alleged father? Has the substitute "Support Proceedings" for "Bastardy Proceedings" done anything to alleviate a system whereby the burden of proof for support rests with the mother? She must take a witness stand, relate her own intimate acts, give her child its first appearance before a court of law, and produce witnesses to testify that the man lived with her and was intimate with her when the child was conceived. Relate the tragedy of this to our earlier consideration of the age of the unmarried mother, and then apply our question regarding broad community interpretation as a means of arousing public concern for service.

There are no short cuts in the process of changing community attitudes. What we attain may be measured by a slow pace. In the meantime, the social worker on her day by day job accepts from a variety of channels the girl in need of our services. She is conditioned by her life experiences. She needs help. We attempt to bridge the gap between her past experiences and her present plight. Rarely is the girl prepared for the reality situation which her behavior involves. More often than not, the man involved with her is in need of service too. If we contact him only for financial assistance or personal and family history, are we failing to recognize that by knowing him and having an expression of his feelings we help him to measure his ability to assume responsibility? Do we give him an opportunity to become a part in the plan for the mother and child for whom he has an obligation?

It is only through the best directed skills and the keenest understanding of those we serve that we can hope to render the assistance needed for the best possible plans for these mothers and their children. What we are able to do rests with the community.

PRINCIPLES AND TECHNIQUES OF GROUP WORK USED IN CATHOLIC HOMES FOR CHILDREN

REV. TERENCE J. COOKE, *Assistant Director, Division of Youth Activities, Catholic Charities of New York.*

THE words of Jesus Christ find their fulfillment in our institutions serving children. "Suffer the little children to come unto me for such is the kingdom of heaven." With these words in mind, we endeavor to fashion our institutions so that they serve the spiritual, physical, intellectual, emotional and social needs of children. Group life in a Catholic home for children should be Christo-centric. If the home does not offer an experience in happy Christian living for each youngster, it should not be called Catholic because it actually has lost its reason for existence.

During the last decade, great progress has been made in the institutional field. Our Catholic homes for children are making a valiant effort to evaluate and preserve the best thinking and practice of the past and to analyze and to assimilate sound techniques that are being developed today. This is being done in a true spirit of humility and with a realization of the fact that what we think is progressive today might seem quite archaic twenty-five years from now. If we would be fit instruments of God's grace, we have an obligation to use the best means to perfect our service to His children. A relatively new method in the field of child care is this thing called group work. The principles and techniques of group work are not entirely new but the formal group work method has been developed considerably during the past fifteen years. Social group work has been described as "a process and method through which individuals in groups in social agency settings are helped by a worker to relate themselves to other people and to experience growth opportunities in accordance with their needs and capacities." * In group work, the group itself is utilized by the individual with the help of the worker as a primary means of personality development. At this time we are discussing the theory and practice of group work and not group therapy. My task is to delineate a broad framework indicating how some group work principles and techniques are already being used and how others might be used.

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* Trecker, Harleigh B. "Social Group Work—Principles and Practices," p. 8.

At present, our children are being given group care in a wide variety of agency settings. As for example, large and small homes for dependent and neglected children, study centers and training schools of a correctional and semi-correctional nature. Without our careful consideration the group experience that youngsters have in these different agency settings might not always be as constructive as we desire it to be. We all know that a "deep-freeze" atmosphere hampers personality growth and on the other hand a warm friendly atmosphere helps youngsters to grow in wisdom and in truth. The setting is important because the purpose, program, policy, method and constituency of the agency has a direct effect on the round-the-clock living of the child. Since our child caring agencies are so diversified, it is difficult to make generalizations. However, these agencies serve children who have common human needs. We are all more or less aware of such common human needs as food, clothing, shelter, pleasure, money, health, satisfaction, affection, acceptance, friendship, knowledge, virtue, honor, fame, glory and power. The interesting fact that we often forget is that all of these needs are only satisfied by means of group living. Group work reminds us of the social nature of man and the fact that youngsters need to be loved, to feel secure, to be accepted by their fellows and to have new experiences.

The group experience which is found in our homes for children seems to be especially beneficial to certain types of youngsters. For example, Jimmy who is an undernourished boy lacking in social graces, can be helped to learn many necessary things with less resistance in a group of children than in the closeness of a family home. Mary, who is not ready for a foster home because she had been rejected by her parents, will find in a group home that she is not alone in that experience. A youngster like Joan, who has such strong emotional ties with her parents, would find it impossible to establish good relations with a foster father and mother. She can be much happier sharing a housemother with a dozen other children. Adolescents, like George, seem to make a better adjustment in a group home, especially when the institutional staff is understanding. Jerry, who has many behavior problems can receive much more help in a group setting than in a foster home.

The objectives of group work are in agreement with the general objectives of our Catholic homes for children. In social group work, the primary objective is the development of the individual by means of the group in which some common human needs are satisfied. In other words, group work is a means to an end and that end is the development of the human person. The purpose of our institutions is to help children grow spiritually, physically, intellectually, emotionally and socially. The principles and techniques of group work enable us to make better provisions for the personal growth of the youngsters under our care according to their individual capacity and need. Mary, the rejected child, would be helped to adjust to other children in her cottage, to other groups in the institution and in the community. Adolescents, like George, would be encouraged to have a sense of social responsibility for their fellowmen in the home and in the community. A socially inadequate youngster like Jerry would learn to recognize his own rights, limitations and abilities as well as to accept the rights, limitations and abilities of others.

In speaking about the objectives of group work, it might be well to state that group work and recreation are not synonymous. In past years group work has been utilized for the most part in people's leisure time. Although it is an effective method in recreation, it may also be used for other functions. The focus of group work is the socialization of personality. It is person-centered rather than activity-centered. There will be less confusion if we consider group work as a process and method rather than trying to enumerate the differences between the recreational worker and the group worker.

If an inventory was taken it would be found that every youngster in an institution has thousands of group experiences. In general we can delineate three kinds of group experience: first, the large group experience found in the institution as a community; second, the experience found in group life in the cottage; third, the small group experience found in play or club groups. The proper development of our children necessitates a variety of such experiences. If any one of these groupings is to be a real social group, there must be a series of inter-personal relationships between members of the group, a unity of thought and purpose and common action for a common purpose. In all the groupings in our homes for children, the individual members must *will* to join before a social group is actually formed or developed. The housemother, who is essentially a group worker, will help her children *will* to join the cottage group so that they can live and work together for a common purpose. Since definite, common objectives are so important for the life of every group, we might ask ourselves the following questions: From the viewpoint of the community, what are the objectives of our home for children? What specific overall objectives are the members of our staff trying to attain? What are the agreed-upon goals of each group in our home? What are the objectives that the youngsters themselves have in mind as they participate in our various groups? If each child is to benefit each day from group living, helping people to establish proper goals or objectives is very important.

In order that Jesus Christ might be served in His children, we must constantly increase our ability to guide individual and group behavior. An understanding of group work makes us more aware of our weaknesses as well as our strengths in institutional work. Frequently, there are many negative factors to be overcome in the group life of the children under our care, as for example, the anonymity of mass care, the boredom of institutional routine, the lack of adequate individual attention, the lack of privacy, the loss of self-esteem and possibly a feeling of inferiority, the lack of a feeling of belonging, the avoidance of responsibility and the exaggeration of group approval. Generally speaking, we know that institutional living is often too complex for children under six years of age, that children between the ages of six and nine show a growing interest in group living and that youngsters from the age of nine on through adolescence increasingly enjoy participation in group life. Group work will enable us to explore more fully the different meanings that group life has for young people at various age levels. We shall have more insight into some of the factors effecting the adjustment of the child to our home. As for example, the readiness of the child for this experience, the composition of the group which he is to join and the understanding and attitude of the house parent. Age level is not a sufficient standard for determining the composition of our cottage groups. Among other things, mental and emotional maturity must be given careful consideration in the planning of group composition. The principles of group work would recommend flexibility in this matter of group composition so that the youngster and the group parents might be brought in on the choice. To preserve group balance, the housemother, who has an understanding of each child in her group, should take an active part in this process. The question we must ask ourselves is, how will this particular boy with his personal background, his family life, his needs and interest react to the other members of the group and their set ways of behaving? We should be mature enough to realize that just because a youngster does not adjust in the original group to which he is assigned, it does not necessarily mean that he is too disturbed to stay at our home.

Although group work principles and techniques are applicable to large groupings, the best group work job can be done when small voluntary groups meet frequently. In many institutions, a youngster can voluntarily join a freindship group, an interest group, or a formed group in his leisure time. His presence in a certain cottage group is usually not voluntary at first. However, the important thing is to help the youngster *will* to join the living or cottage group to which he may have been assigned. If this is possible, he will really "belong" and his experience in that group will be much more satisfying. With regard to the size of the group, it is well nigh impossible to use the complete group work method when the group is too large. If the cottage group is smaller, the house parent can handle individual and group problems much more effectively. Despite financial limitations, many of our larger Catholic institutions are making every effort to achieve groups of fifteen to twenty-five children. When the group work method is used, the dynamic interaction or inter-personal relationship between the members of the group and the worker and the group is the primary means of personality growth. The members of the staff, who work with groups of children, have as their special business this group interaction which is also known as the group process. In an institutional setting, one of the threats to the group work process is that children are always in groups and frequently they are not voluntary groups. However, by a conscious use of groups already existing in our homes, we may help youngsters to learn the art of happy living. Our social groups can be the training ground for such virtues as charity, justice, fortitude, honesty and truthfulness which cannot be practiced in isolation.

It is generally accepted that the group worker is essential to the group work process and that he is necessarily one who has knowledge, understanding and skill in the art of helping people relate to and work with each other. Since each group is a dynamic rather than a passive entity, the role of the group worker is a flexible one which varies according to individual and group needs. He is present as a "helper" or an "enabler," guiding group process and group program. The way in which he works with small voluntary groups differentiates him from the recreational person.

The group work approach can improve the adult leadership in our homes for children. As adult leaders working with youngsters we assume a series of roles such as a resource person, a participant, a teacher, a friendly counselor, a mediator, a person of authority and a parent substitute. You might ask yourself the questions, "What kind of a leader am I?" Am I an autocratic or dictatorial leader doing everything myself? Do I take over all the responsibility and violate the free development of others? Am I a "laissez-faire" leader who lets things ride? Do I lead in such a way that the whole group I am leading loses its sense of direction because of my lack of leadership? Am I a democratic leader sharing with others and letting others do things? As a democratic leader I should aim at activating the personal responsibility of each member of my group.

Our method of leadership should be in accord with human nature and it should allow for the free development of the youngsters under our care. Here are a few comments on leadership that some of our sisters who work with children asked me to pass along to you: 1) As a leader you should not use the group to satisfy your own personal needs; 2) The more you understand the individual youngsters in your group, the better will you be able to move the group toward its objectives; 3) Always be aware of the fact that each group and each individual is different; 4) Be convinced that individuals and groups can assume responsibility for making their own decisions according to their capacity and maturity; 5) Leadership opportunities should be provided for as many youngsters as possible in order that indigenous leadership might be developed; 6) Every effort should be made to give children and especially adolescents a proper attitude toward authority which has often been misrepresented to them as a coercive force and an enemy of personal liberty; 7) The educational value of leisure time, properly used, should be recognized and the recreational program should develop from the needs and interests of the group. It should not be constructed ready-made and then superimposed on the children. A balanced, varied, flexible program which affords a maximum number of opportunities for voluntary participation is highly desirable.

From what has been said, it is evident that the group work approach is not entirely new in the field of child care. However, group work does have important implications not only for our leisure time program but also for our total institutional effort to serve children. Although it is true that the complete group work method may only be used by group work specialists and some house-parents with small voluntary groups, the principles and techniques of group work can improve the service of the superintendent or director, the chaplain, the caseworker, the teacher and other specialists. The superintendent would gain greater insight into the group process in administration and the need for teamwork, so that he would be able to develop more effective board members and to coordinate the efforts of house parents, specialists and other members of the institutional staff. The caseworker would have a better understanding of the child in a group setting so that her methods of selection, placement, treatment and referral might be re-evaluated. For example, she would have a clearer concept of the children who might need only brief group care and those who would profit from a period of care lasting for several years. It would seem that house-parents who actually do the day by day work with the children are essentially group workers. As group work becomes a more integrated part of our homes for children, it will help us to refine our day to day process—to be more skillful in guiding the way in which a child is received, the way in which he is treated and the way in which he leaves.

Although there are limitations in our homes for children which make the application of many group work principles difficult, we should not be discouraged. Our Divine Leader, Jesus

Christ, would encourage us to use this means of improving our leadership of His children. We might ask ourselves the question, "What kind of a group leader was Jesus Christ?" He was a daring, courageous leader ever ready to lay down His life for His sheep. He was an intelligent, prudent, competent leader pointing to the true purpose of life and the means of attaining it. He was a just, dependable, responsible leader who spoke the truth and always accomplished what He set out to do. He was the Great Friend of His followers, fully conscious of His social obligations. He was an enthusiastic leader, who was filled with charity, so that His followers left all things to be with Him. The balanced, attractive leadership of Christ should be a lifetime study for those who work with groups in our homes for children: "Suffer the little children to come unto Me." . . . It can only be done with Him, through Him and in Him.

THE GROUP WORK SPECIALIST IN A HOME FOR GIRLS

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A LEISURE-TIME program in institutions means more than just being a "time-filling" device—something to keep the children occupied and out of mischief by giving them "things to do." It is a responsibility of the worker to provide the children with opportunities for self-expression and achievement in play and other leisure-time. This responsibility also includes cooperating with the staff in observing closely each child to learn what his needs are and how he can be helped. This is offered through a flexible, easily-changed and often-changed program of activities, designed to be a method of social education, a program of activities which will be offered the children for their after-school hours and holiday free periods.

To use this method of social education most effectively the attendance at activities of each member must be voluntary; each child joins the group of his own free will, and there is nothing to prevent him from leaving the group whenever he wishes. The aim, however, is to make the program attractive and interesting so that the children will want to participate in it. The groups should be kept small. A set number is impossible to suggest because the number in each basic unit or group is different. The group should have frequent meetings. In all children's groups this would mean at least once a week.

In setting up a group work program in an institution, the group worker must not only fit the program into the institution's schedule, but she must also remember that it is important to coordinate the program with the actual group living unit. This would mean that separate activities would be planned for the children in each unit, and the number engaging in an activity would be limited to just that particular group. Establishing an activities program will not be without its obstacles and inconveniences. There will be routines that the children must follow—tidying their lockers, bathing, washing their hair, washing their clothes, etc. The group worker must recognize these as part of institutional living, must make provisions for them in her program for the children, and plan activities so that they will be available when the children have completed their chores and duties.

In every activity the trained leader knows she must begin at the level of the group. It is important that the leader understand the composition of the group and the needs and interests of the individual members. The worker will recognize the child who is the natural leader in the group, the timid one, the aggressive one, the scapegoat, etc. This is necessary before successful group work can be started. In the program *creative* activities should be emphasized—those which provide for original expression and original ideas, rather than those which tend to copy models or encourage imitation. These creative activities may include arts and crafts—paper-craft, leather-craft, drawing, painting, clay modeling, creative dramatics, choral speaking, storytelling. Among other activities are indoor and outdoor games, athletics including volleyball, basketball, softball. A Girl Scout troop has a definite place in the program. Square dancing and folk dancing along with play party games for the younger children should also be offered. Hikes, bicycle trips, picnics, cookouts and parties also have a place in the program. An attempt should be made to have enough variety in the program so that the children will find a sufficient number of leisure-time opportunities to attract them. We do not aim at competition among the members of the group, but rather at cooperation among them. Activities requiring participation of the whole group are brought to the fore, instead of just activities which could be done by a few individuals, because we are trying to teach the children to work together. This applies to such activities as games, dramatics, etc. The success of the game, who the winner will be, or who the star of the play is, is not the important part. Rather, what benefit the child derived from participating in the activity, what need that activity might have helped to satisfy, is the important point. Experiment will have to be carried on somewhat, to determine the reaction and response to certain activities. When interest and enthusiasm are exhibited as shown by active participation, that program device should be included as a regular activity.

The fact that children in an institutional setting are always in groups which are not voluntary ones often presents a problem to the group worker. One day they will be very enthusiastic about a new club which they have formed, and at the next meeting on the following week that activity will hold no attractions for them at all. If the group worker wants to have a successful program in the institution she must be able to meet this situation and be ready with another type of activity or suggestion for the group to act upon. Above all, she must not become discouraged by this frequently changing interest exhibited by the children.

If the institution can be used as a field placement by a local university, with students of social service assigned there for a certain number of hours each week, a substantial contribution to the group work program can be made. This year, four Catholic University students assume responsibility for the leisure-time activities of certain groups, and plan with the children a program of activities in which they express an interest.

Utilization of volunteers in an institution's group work program is another source of help. Twenty girls from Trinity College are at present assisting the field work students and acting as group leaders on days when the students are not at St. Vincent's. Each student contributes an hour weekly to this work. The way in which volunteers are used in an agency's program is always of importance. At St. Vincent's an attempt is made to use the knowledge and skills the volunteers already have, and by supervision, to give them additional help. This supervision which is training on the job, ideally should not differ too much in one setting and another; the processes are the same. For the volunteers from Trinity we had planned a short training period at the time they began their service. This was to take place on a Saturday, when the supervisor would have the entire group together, and plans were made to have short sessions in crafts, folk dancing, creative dramatics, and leading games. However, the plan was not carried through, as the volunteers were unable to attend a Saturday session because of school social affairs, going home for weekends, etc. Instead, the in-service training is being provided by a brief period before the volunteers meet their groups each week. For those who volunteer an afternoon hour, the supervisor spends ten or fifteen minutes discussing their activity for that hour, before they go out to meet their groups. The volunteers arrive before the children return from school, so that this is an ideal time to discuss the program with them. A new game may be taught, or a new book or craft discussed. Often the volunteers themselves present their own ideas for an activity, and plans are made to use them in the program. Thus, in supervising volunteers there is involved a teaching function—in helping them do a job better—and there is also a leadership function—in defining their job responsibilities, in making assignments, and in carrying the leadership role for conferences and discussion periods with them. The supervisor should act as a stimulus and an outside resource for the workers, in helping them achieve progress with their assigned groups. Time should be taken with the volunteers, in discussing their work and noting their progress, as the best supervision cannot be given in a hurry. In working with volunteers the supervisor should remember that acknowledgment of mistakes is a mark of strength and not of weakness. An authoritative manner on the part of the supervisor will never inspire confidence or enthusiasm among the volunteers. It should be remembered that it is important for volunteers to get satisfaction from the jobs they are doing.

The children enjoy having adult leaders in their groups. An indication of this is shown at St. Vincent's when they come in immediately after school to ask: "Is Miss — or Mr. — coming today?" referring to the field work students from the university; and now that they have become acquainted with the volunteers from Trinity they are wont to add: "Or is this a day that the Trinity girls come to play with us?" During the Hallowe'en party project in which one group was engaged for two weeks before Hallowe'en, they asked the field work student who is their group leader to come back every day after school because they enjoyed the projects and the time spent with her.

Volunteers can also play a part in public relations, interpreting the institution to the community; from first-hand experience in working in the institution they are in a position to explain the institution's work and purpose to the outside community.

Although the group worker in the institution concentrates on her own field of activity she should nevertheless be aware of the work of the institution as a whole. Her work should complement the work of the group mothers, the case worker, and others who work with the children. The program can be integrated by means of frequent meetings and discussions with the superintendent, the case worker, and the group mothers. Through frequent conferences and discussions with the members of the staff the group worker is able to consider in the program the particular needs of the children referred to her by one of the staff. Often another staff person may be able to recommend to the group worker that a certain child be offered a particular type of activity as indicated by his behavior in the group. The housemother also may supply much information on types of activities their children enjoy, and on the various types of temperaments of children in the group. In forming clubs, for example, the housemother would be in a position to inform the group worker that a certain combination of aggressive children in a club would cause friction. The group worker might then be able to suggest a different club or activity.

In institutional work, the group worker should be able to give constructive criticism, should be objective, impersonal and impartial. Certainly one quality that is important is courtesy—respect for the individual. Patience, ability to teach—to get her knowledge across, and accessibility—easily approached and easily reached—are other important considerations. She should be sensitive to other people's needs rather than to her own feelings. An easy-going nature, imagination, knowing how to delegate without interfering or dominating, and a sense of humor are qualities that would be of great help in this type of work. She should show enthusiasm and interest and should take pleasure in her job and not be disgruntled or discouraged at the last-minute changes of carefully-laid plans—changes that will occur because of the varying interests exhibited by the children. She should also be willing to experiment with new and untried ideas for possible inclusion in the activity program.

The group worker should have a thorough knowledge of the job; she should have technical ability, which implies a knowledge of materials, equipment, and activities. She must keep up to date on literature in the field. She should be able to refer workers and volunteers to these sources. She should have an understanding and a liking for children and must be able to work with them and enjoy it. Obviously some group workers might do far more effective work with adolescents or adults but the worker in an institution must like and understand institutional work. A knowledge of the background and historical development of the institution in which she is working is important. She should also be aware that in inaugurating a new program in an institution progress, understanding and acceptance of it may be slow. Adequate training is a prime consideration; native ability might not be enough, because, for example, introducing an activity program is not the easiest task to perform. That skill is acquired by experience, like the skill of any other profession or trade.

What benefits are derived from a well-planned group work program? The child is given the opportunity of developing interests, initiative, talents and leadership qualities. Group work provides an opportunity for the release of creative as well as social drives. It supplies the child with opportunities for learning skills and techniques with which he can carry on activities when not under the guidance of an adult leader. For example; one group of children were taught many table games by their group leader. On Sunday morning after Mass, they would get the games out from the cupboard in their playroom and for several hours there was much interested participation in these games, all of which were conducted without the presence of an adult leader or volunteer.

The cultivation of one or more worthwhile hobbies may develop from a child's participation in the institution's group work program. Primary consideration is placed here on those activities which may "grow" with the individual child, rather than those which would be interesting only to the younger age group, e.g., active games are of special interest to the young children, but they do not have that same appeal for older children. By comparison, interest in drama, music, nature study, crafts, and art do not have age limitations.

Experience indicates that a planned and balanced group work program can be a real asset to an institution in the development and socialization of a group of children.

THE HOUSE MOTHER AND HER GROUP

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In the seventeenth century, St. Vincent de Paul advised St. Louise concerning what Sisters would be assigned to the Foundlings. "If the community had angels, we should place them with children." Three centuries later, Suzanne Schulze, an authority on children's institutions, caught this same spirit and incorporated it into her writing. "Nothing," she said, "is apparently quite so significant as the human influences to which we expose the child."[1]

Today in our country there are over 400 Catholic homes operated by Sisters. Into these homes come all types of children with widely diversified problems. There are children from disintegrated homes; those who are grieving for a tubercular mother or a mother mentally ill; children deserted by their families; those whom death has deprived of one or both parents; others sadly in need of training and who cannot be placed in foster homes until the rough edges are polished; likewise those with behavior problems which can best be treated in a group setting. The mother in each instance, if there is a mother, is temporarily or permanently unable to fulfill her obligations and the children are in need of a substitute parent. This substitute is the house mother or group Sister. She, no doubt, is one of the most significant influences in the lives of each of these children. Hers is the task of enlightening minds, of forming wills, and touch hearts. "As long as you did it to one of these my least brethren—you did it to me." These words form the basis of her loving service for in every little child, sweet or saucy, clever or dull, generous or selfish, lovable or trying—in every one there is Christ. How often the group Sister needs to recollect herself and dwell on this thought—this divine truth that God is served in each child. This is her interior approach and coupled with this is an external one that utilizes all that is best in current thinking and practice in the fields of education and social welfare.

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[1] Schulze, Suzanne, "How Does Group Living In The Institution Prepare The Child for Life Outside?" U.S. Dept. of Labor, Children's Bureau, Washington 25, D. C.

If the house mother is essentially a group worker, she is likewise a teacher just as every good mother is a teacher. Hence, we will review here some of the more formal educational methods that can be practiced concurrently with group work techniques. If her children attend the parochial school, and her time with them is curtailed, she must avail herself of every opportunity to get across to the children moral principles, the joy and happiness experienced in living a good, full, useful life, points of etiquette and good breeding, and all that tends to their cultural enrichment. On their rising and retiring, she watches their manner of prayer; she briefly instructs at bedtime when their hearts are more docile; at meals she gives the model of proper recitation of grace and adroitly helps them to be thoughtful of one another, guiding them in the use of proper table manners; on occasion when she has the child alone, she wins her confidence and endeavors to counsel as the need arises. She corrects with firmness, but never without thoughtful consideration and always briefly and to the point, relating the punishment to the offense committed. She can be firm because the culprit knows she loves her and sacrifices herself for her. She gives little talks from time to time based on the needs of the specific age level she is handling. Older girls want guidance in their boy-girl relationships; hints on social graces needed for events in which they are participating; on the selection of books, on the dangers of cheap magazines and most of all their choice of a state in life. Younger ones must be reminded of their conduct on the bus and street cars; they must know which comics are good and which are not;

how to go to Confession, and what they say to Our Lord when they receive Him in Holy Communion. This list of topics to discuss with one's children will be as long as the needs of those particular children, or better still, as long as is the insight of the group Sister into those needs.

The group Sister will assume the role of teacher when a few spare minutes are hers and she devotes them to remedial work in number concepts, or spelling or reading. Many of the children will be retarded, and if they are to be spared embarrassment in school, much stress should be placed on remedial work. Sometimes volunteers are a help in this area. They come into the institutions one or two evenings a week to coach a child experiencing some particular difficulty. As one teacher to another, the group Sister discusses with the various school Sisters the progress of her children. She wants them to succeed, and she makes it her business to see that they do.

If the house mother is a teacher, she is likewise a group worker. But before discussing this phase of her role, it will be necessary to see how her group fits into the entire institutional program and how her role relates to those of the other staff members. The ideal institution is that in which an understanding staff of trained people offer children the warmth, the care, and the acceptance they crave. They know that the children they serve have rights to affection, recognition and security and that much of what the child will get from institutional care depends on the skill of those handling him and the general atmosphere of the institution itself. If its policies are too rigid, its discipline too severe, its atmosphere cold and casual—the child cannot blossom. Just as a flower thrives in a tender climate under the loving, careful hand of a faithful gardener, so a child who comes into an institution that breathes friendliness, warmth, and "at-homeness," a freedom to come and go, a sense of trust in each one, finds the best substitute for its greatest loss. Hopefully, such an institution would be one where each group is a distinct entity; where a group Sister cares for perhaps 14 to 20 children who share together their own living quarters. In such it would not be too hard for a Sister to establish in her unit an atmosphere, "in miniature" of what exists in the whole.

So desirable a situation could not be achieved without a wise intake policy. The superintendent knows the capacity of each house mother; just how many difficult children can be absorbed in each group. At a certain point, he must say "no" to the one more difficult, aggressive child who will throw the group "out of balance." This theory of group balance needs to be well understood. One group equipped for 20 children may possibly absorb two very hostile children, one perhaps who steals, and two or three more with other types of problems. With these, it must have a goodly number of fairly well adjusted youngsters who help in the formation of their companions. No set rules can be laid down. Common sense is the only answer. On the other hand, care must be taken not to go to the other extreme where is practiced what might be termed "spiritual birth control." Take as many difficult children as possible, but stop when the "morale" of the group is seriously threatened. The superintendent should not authoritatively decide into which group a child goes, although instinctively, she will know that the neglected, retarded little one will best thrive with Sister N. who is gentle and sympathetic. However, in spite of her capacity to decide, it is best to confer with those handling the children and come to a mutual decision. In large institutions, the meetings are more formal; in smaller ones it may not even be a planned meeting. Two or three Sisters may be talking to the Superintendent in the social worker's office where the summary comes and they study it together. Tactfully, the decision is made. Just as the group Sister shares in the placement of the child, so she offers constructive advice at staff conferences for she really has first hand information. And this she gives intelligently and prudently to the Superintendent, Social Worker, the Group Work Specialist and the classroom teacher.

Because the group Sister understands the child so well, if she is a skillful group Sister, she will also know just how to handle him. And in this process of handling, we discuss her function as a group worker. In fact, she is in her own special department, the first group worker. If she is fortunate enough to be able to share her responsibility with trained group work specialists, well and good. If not, she courageously goes forward directing activities herself. In this area of the leisure time program, she cannot be the "teacher"; her role is less formal. She is conscious of the principle of voluntary participation. Some children like sports and others enjoy quiet games. Some are inveterate readers, and others indulge only in "Roy Rogers" or "Donald Duck." With a well planned group work program such as the one outlined in the second paper, the group Sister need only cooperate with those planning the activities and help the children decide what they would like to do. Where such is not in operation, she must recruit some volunteers or use those assigned by the Superintendent. Children do respond to adult guidance. Recently, two or three youngsters in one institution approached the Group Work Specialist, saying: "Do you know we're gonna have a holiday this week—Columbus's Day? What are we gonna do?" The Group Worker said it hadn't been decided. She would have to see what the girls wanted. "Well," they said, "we want to do something." They not only want to do something, but they want to do the things they like. An incident stressing the need of voluntary participation, and arming young workers against being threatened by children's lack of response is this incident:

A leader had been engaged to teach square dancing to a group of twelve children. She arrives, records under her arm, and is enthusiastic about getting started. Seven are playing bingo and desire to continue; three are listening to the radio and want to hear the rest of the program; two want to dance. What should the leader do? If she is wise, she will ask if she can join the bingo. After a game or two more, the children may tire and perhaps respond to her suggestion to try a dance or two. The group worker never forces to the activity at hand, for she knows that without a willingness to participate there is little to be gained.

In connection with this concept of free choice, most authorities agree that the child's initial choice is a free one, but once he joins a club or other activity, he should be faithful. If he joins the Scouts, he should go to the meetings. If he enrolls in a Glee Club, he shouldn't drop out the first time things do not go his way. Mild persuasion should work. If it is a case of extreme hostility, there is little to be gained in forcing an issue.

In working with her group, the Sister or leader must understand the principle of indigenous leadership. Some children are "born leaders"; others can't lead at all. Care should be taken to prevent the natural leaders from becoming bullies, and to encourage the quiet, withdrawn or disinterested children to take responsibility. These two examples may illustrate somewhat: Both are high school girls. Ann was president of the Children of Mary, an organization which has real status in the institution. She was a well-accepted girl who had understanding of spiritual values and was more of an aid to the group Sister than that Sister will ever know. In October, she was remarkably successful in encouraging group recitation of the rosary completely independent of the Sister; in November, bands of volunteers heard Mass each morning for the Poor Souls; each evening in Advent, she would give each girl a slip of paper with some small sacrifice to perform the next day, and so throughout the year having agreed at monthly meetings to the plan in question. On one occasion, a senior asked to go on an overnight week-end trip with her boy friend. If the group Sister had said "no," the girl would have resented the refusal. Instead, she said, "Ask Anne what she thinks." The two discussed it and the girl didn't go. On the other hand, Joan is a bully. In the morning she asks almost demandingly that someone make her bed and someone makes it. Her duty may be in the dining room, and here she "directs traffic," ordering this one to put this away, and another to wash this, etc., etc. Strangely enough, she has followers, and if the group Sister is incensed and tries to get Joan to do her own work, constantly chiding her, the other members of the group feel sorry for Joan. Sister is "picking on her." The best technique here is to let the others suffer from Joan's neglect, and perhaps in time, the girls themselves will take her in hand so that the Sister does not have to be the punishing person. This use of group pressure is in direct contrast to the authoritative approach so much frowned upon in children's work. The handling of the comics might illustrate this difference. To flatly refuse to permit children to have comics would result in a sure failure to accomplish anything except to make them deceitful. Letting them have a part in reaching an agreement would be more beneficial.

In a certain institutional group of teen-agers, there was excessive reading of comics, and not all good ones either. To destroy them would effect no good and two would appear in the place of every one destroyed. On one occasion, when the group was preparing for bed, the Sister told the girls she wanted to talk with them on a matter that concerned her very much. She pretended to know very little about comics and asked them just what they thought about various ones. One by one, "Donald Duck," "Treasure Chest," and others were declared safe and sound reading. Sister said, "What about crime comics?" One youngster explained that some were always on the side of the law, and showed that crime didn't pay. Another interrupted that these gave the kids some wrong ideas and further explained this. Sister asked if there were other kinds. One girl said "Wonder Woman" comics. Sister asked what "Wonder Woman" was, and received a description of the fantastic type which attributes to a person superhuman powers. In return, Sister pointed out the danger involved in this type of reading. This still left the most objectionable of all—the sensational love type. It took further questioning before the "love comics" came as an answer. Sister said it was too bad the word "love" had to be used in such an unlovely way. Different girls showed, after Sister's explanation of God's plan for man and woman and the sacredness of true love, how such stories were a source of grave temptation and how they could be occasions of sin. One girl said, "I know. When I read them at night, I always dream about them and feel guilty."

The discussion had been a good one, but would the result be fruitful? Sister asked what they thought should be done. Immediately, there were suggestions to destroy certain types, to make a list of good and bad ones, to have Sister examine them before they were read, and so on. Finally an agreement was reached whereby, at the suggestion of several, each girl promised not to bring in any considered objectionable and not to take offense if such were destroyed if noticed by others. For at least two weeks anyway there was a remarkable absence of objectionable comics and some children profited for a much longer period.

Similarly, the group can be guided in handling the Legion of Decency list. We cannot overprotect our children. They must learn to protect themselves and strong ones must be trained to encourage the weaker ones. A high school girl was asked in a casual way once how many times she had gotten the girls going to the movies with her to refrain from a B movie, and choose an A one instead. The Sister was amazed when she said, "Four times, Sister," not dreaming that this particular girl had courage enough to sway a group.

These are but samplings of the many ways the group Sister puts into practice a few of the techniques utilized by professional group workers. The Sister has been doing this a long time, but is beginning now to analyze her methods in the light of applied science. Let us not be afraid to divorce traditions if these traditions are harmful to the character formation of our children. On the other hand, we must not be radicals and get caught in the net held out by extremists. Common sense, like virtue, follows a middle course. In these days when our doors are opened wide to the public, when our services are being evaluated to determine just how necessary they are, let us proye by the intelligent awareness on the part of our staff and the loving, trustful smiles playing on the faces of every little child that clings to our apron strings, that we, their substitute parents, have not failed these "His least ones."

DO MODERN PENAL AND CORRECTIONAL PRACTICES CHANGE INMATE ATTITUDES

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MY subject has challenged mankind since Adam became the first known delinquent in disobeying a law given by his Creator and since one of his sons murdered another. Each succeeding generation has had its ideas of punishment, ranging from torture and banishment to a far-too-free use of the death penalty and, later to incarceration for terms of from a few days to life to correct, yet punish the violator, to protect society, and to deter others.

We have progressed far when contrasted to the conditions portrayed in the language used in the 1680s by the Lord Chief Justice of England's famed court, London's Old Bailey:

> "Hangman, I charge you pay particular attention to this lady. Scourge her soundly, man; scourge her till the blood runs down. It is Christmas—a cold time for madam to strip. See that you warm her shoulders thoroughly."

But this did not shock Englishmen then, for defendants were tried in irons and juries often were bullied until "popular" verdicts were reached. Truly our present justice and our humane approach offer a bright picture in contrast. Perhaps some of this progress is due to revulsion at the former brutal methods.

The Church has been much interested in this problem for centuries. For example, as far back as 1703 an institution for youthful offenders was founded in Rome. Its purpose was thus inscribed on the main building: "For the correction and education of delinquent youth that those who, when untrained, were hurtful to the state, may with training be of service to it." Probably in this inscription we have the basis for today's subject. But the purpose of my talk is not so much to trace historical trends as to discuss where we are bound in our modern penal and correctional practices—do they actually change inmate attitudes?

We have passed through many cycles until we now emphasize individual treatment in our present technique. A decade or so ago vocational and academic training and the development of proper work habits were prescribed as the main means to rehabilitate. They weren't enough, for we didn't educate the total man, but often made clever little devils still possessed of paganistic mentalities and abnormal social standards. Then psychiatry was stressed as the panacea. That was not enough either. Still we are striving to devise ways and means to help rehabilitate all those placed under our care.

First, let us consider who and what these people are who come to us for treatment. Are they much different from those who do not violate the laws? I can't say they are, excepting in personality traits, in their lack of stability rather than ability. They are law violators and felons; those guilty of crimes against the person and against property; rich and poor; they come from mansions and from the hovels across the tracks; from Park Avenue and the slums; they are educated and illiterate; those who read comic books and those who don't; those possessed of greatest skills or none; of the highest and lowest mentalities; overprivileged and underprivileged; from religious and atheistic backgrounds; from the city and the country; in good health and in poor; old and young; male and female; white and colored and from every other race under the sun; the gluttons and abstainers; drunkards and models of sobriety—all charged and convicted of law violations. At least they have that in common!

But in what respect do these men differ from others? Some say "luck" has been responsible, others that the difference is due to a variety of unfavorable experiences such as environmental, family or economic. These are important reasons but in the last analysis I think the difference between those "within" and "without" is not so much in a variation of mental acumen, physical assets, strong or weak work habits and so on, but in that difference of attitude or character which distinguishes one as "good" and the other as "delinquent." As to the latter, we must engage intensively in reformation before they suffer from the atrophy of the power to make decisions clearly and properly.

When a man is incarcerated for a law violation, he is charged with an invasion of the rights of another. This violation basically is contrary to justice or ethical and moral standards. So, if training to reform is to be lasting, then it must center around the very weakness from which the violation stems. That weakness is one in character or attitude, call it what you please. Character is not necessarily measured by intellectual power—for one can be strong and have good character, and yet not be bright. It is that fundamental quality by which man sees clearly enough and steadfastly wills the right and does the right or moral thing, no matter what the consequence may be. It is, therefore, a matter of interior strength and resources.

So the primary purpose of a penal institution should be that of reformation to "reach" an inmate's thinking or to change his attitudes toward the problems of living. These attitudes are built up over many years, for each day a man either adds to or detracts from his sense of values. He is not static. Usually crime does not happen "all of a sudden," but the guilty individual has been tending toward anti-social behavior for some time before the actual "break" occurs. Therefore, in order to reform him, he must go through major changes in his thinking and acting. Reformation is a painful process. Most people tend to defend themselves and justify their weaknesses rather than admit their guilt and resolve to do better. That is why we must attack the basic defects.

But let us come directly to our topic for today. Too often, I think, we judge an institution by the orderly manner in which it is operated. As long as the inmates appear relatively content and happy, no unfavorable publicity is received, and the plant is clean and visitors are impressed, the public is prone to believe it is performing its mission. While these certainly are desirable elements, they are not the best standards. Rather, every institution should be judged by the products or fruits of its labors. But, from such meager statistics as seem to be available, our so-called modern institutions are turning out about as many repeaters as those of a half century ago or those which operate now on a psychology of fear. This has ominous implications. Let's proceed further.

It is not difficult to have the average law-breaker become a good inmate. It is very difficult to help him become a good, useful citizen. Some have spent so much time in institutions they feel ill-at-ease outside and "at home" inside. This condition is one of the great faults of our present correctional establishments. We are training our charges to be good inmates and not helping them enough to be good citizens. Since incarceration is painful, we should expect a certain amount of discomfort and, at times, even open rebellion to the program. Yet institutional authorities are often roundly condemned unless the "morale" among the inmates is high. Does this term "morale" mean they seem contented and satisfied? If it does, is that the proper tone, the *sine qua non* of all we do?

Now, what I am about to say is difficult to express without misunderstanding. We have all heard prisons derided because of too many privileges and too good treatment. Where to draw the line between the detested brutality, the never-to-come-back whippings and abuse on the one hand and a too lenient philosophy on the other challenges our greatest abilities. We know physical violence does not change the souls of men. Yet, to preserve the very gains we have made, with which I am in full accord, we must guard against a too liberal extension of added comforts and privileges unless they fit into the philosophy of reformation and somehow, some way, we can get the inmates to accept them in this light. For we know that often our charges get lonesome for their buddies or friends, the only ones they have ever known and they miss the regular "three square meals," comfortable housing, movies, radios, and the like, which they have known in institutions. This is both a compliment and criticism of our work, yet, isn't about everything we do a contradiction?

This poses the question whether any men have lost their sense of values so much they like to return to prison. I can't say I know one man who wanted to come back. I will say I know some who did not mind too much coming back to return principally to the friendships, but also to the security of institutional life which often gives creature comforts well beyond those enjoyed by great numbers of "good" people.

Before I go any further, please note that I would prescribe greater privileged institutions for the young, protective cases coming from inadequate homes. And so on, until for the habituals, I would prefer fewer of the privileges of the younger groups. I feel I must make clear this necessary distinction in classes of institutions. Unfortunately, time will not permit more particularization.

Recently in some institutions (including adult) we have opened swimming pools (which are denied to millions of our underprivileged), we are encouraging picnics on the lawns, and so on. Many men want only to do "easy time." Do we help make it too easy? Do we cater to that desire in giving them preferred jobs or quarters? Do they accept privileges as rights? Do we insist they earn everything they receive? Is the modern and progressive penologist who wants to have a "good" institution one who gives more and more of these privileges without taking stock of where he is bound? All these things are reported to aid "morale." Yet I don't think, while they aid a relaxed atmosphere, the "morale" of a man doing time is nearly so important as his development of a changed attitude. This is often brought about by punishment for non-conformance with rules, or contrarily, by rewards for really earning things through his own strong efforts. Giving them to him on a silver platter isn't conducive to his "morale" as a future good citizen. No, I would not deprive inmates of the privileges they now have, for, after all, I know life in a penal institution is an inherently abnormal way of living since it takes away liberty and all it means, but I would be extremely chary in going any further until we know just how successful we are in what we have done.

For, in my judgment, we must take stock of where this trend is leading us or inevitably we in penology will learn, as did Chamberlain at Munich, that appeasement cannot work with the aggressive, greedy, socially unconscious person. For many men serving time will then be seeking appeasement at every turn. When that is granted, we make the indivdual more demanding. That doesn't help him or society. Out of a sense of humanity and because we have distinct recollections of the brutal road gangs, the whippings, the "spot" mistreatment, the ball and chain, and so on, we tend to become more interested in providing physical well-being for our charges, than in changing their attitudes. Probably we in prison work, out of the goodness of our hearts (which should never be permitted to rule our minds) hope they will respond to such treatment the same way we would if we were incarcerated. It doesn't always work out that way. In effect, too often we perhaps unconsciously have a program of "buying" good conduct while the men are in the institutions, rather than a positive program for rehabilitation. If any of you feel I am sounding a tocsin or ringing an alarm bell, you are correct, for I feel we must take our bearings.

Here I would like to refer briefly to the problem of discipline, that positive therapy which is allied with teaching and learning and which is not necessarily punishment. Some men find it difficult to take orders, however constructively and reasonably given. I am not going to worry too much about this sort of a reaction if I am satisfied that my officers have a good heart and the proper spirit and "feeling" for their work and that they are being fair, constructive and just. Don't we all have to take orders? Are all of us kind and considerate always? Aren't we sometimes cross or cranky and don't we growl at those closest and dearest to us, such as our wives and vice versa? Are we going to condition our men in only "soft" treatment? If we don't discipline them, life itself will, often more cruelly and harshly and we are derelict if we neglect this positive corrective function. Certainly they, as well as we, must comply with laws and social customs, as did Christ when He "went down to Nazareth with Joseph and Mary and was subject to them" thus giving us an eternal example of obedience to authority.

I mentioned previously that we should have a positive program for rehabilitation. That is not an easy thing to define! I think it is the type of program where we engage in progressive steps to try to bring about more effective training and socialized thinking to help adjust the minds, hearts, bodies and wills of our charges to avoid the wild confusion of their current lives and to accept proper social obligations to which they will adhere upon their release.

Now I must refer briefly to our juvenile delinquents. Too often, in modern society, someone other than the child is blamed. We are all familiar with the expression, "What can you expect from such parents?" or "From such a drunken father?" "Such a canasta-playing mother?" This, however, is a bit beside the point. While I certainly agree such conditions often are conducive to delinquency, numerous other youngsters from comparable background don't become delinquent. Our tolerant laissez-faire attitude toward the aberrations of juvenile offenders apparently stems from the recently popular idea that discipline and training hamper a young person's self-expression. It is our plain duty to discipline our children. We might even go back to the Book of Kings where we read of the judgment of God upon Heli, the Priest of Siloe, for neglecting his parental duties. As you may recall, Heli had two sons, Ophni and Phinees, who probably were the prototype of our present juvenile delinquents. In the first book of Kings 3, 13 we read: "For I have foretold unto him, that I will judge his house forever, for iniquity, because he knew his sons did wickedly and did not chastise them." This, then, was a judgment upon Heli for neglecting his parental duties and the Scripture tells us further that soon after his two sons were killed in battle, and the father died upon hearing the news.

But I am straying from the point. I heard a well-known man make this statement recently: "When fellows straighten out it's because something has happened inside them and their attitude towards life has been modified." This man also stated that the process of reformation is intended to irritate people in some respects, but you blend with that process a certain amount of education and sympathy. I say there is no one cure, no single panacea, no magic wand, no specific, for the disease of crime and no one can attempt to cure or help law violators without some measure of cooperation on their part. They have the main job to do. We must try to teach them more self-reliance and transfer responsibility for reformation to them. Then it will mean more to them. We can't make them be reformed any more than we can make them be religious or patriotic. For it is only through knowledge of and an acceptance of their problems and their causes that they shall attain the adjustments we seek. So we can't carry them on a pillow the rest of their lives. That is one reason why our percentage of repeaters nowadays is too high. Too often when our overprotected and especially our younger wards leave us, they stumble and fall, missing our helping hands. So, while we should "go the limit" for our charges whom we know are trying to improve, we should not speak favorably to releasing authorities for those so affected by apathy that they want us to do the total job in their reformation. That simply can't be done.

But what can be done? I think we might agree that often men are changed or reformed if we can give them a few people they can look up to and respect and admire and "stand by" because they are that kind of fine people; if we can find ways to give them some true, solid ambition or goal and means to achieve it; but most important, if we can help them know there is a real meaning to life itself, something to which they may tie or anchor against future stormy episodes. For if peace is to be found, it must first be had within the individual and then enlarged to full social harmony. This leads to my conclusions.

In my judgment, modern practices, per se, generally do not change inmate attitudes in those which really need changing, for too often the over-caseworked delinquents become more cynical, more callous, more dependent, more feeling that we are "easy marks." We cannot help them by any "bleeding heart" or "soft-headed" school of penology. We cannot help them any more than we can help keep a child quiet by giving him one lollipop when we know he will expect more and more lollipops until eventually the lollipop bag becomes empty. We know that the processes of incarceration, education, the use of psychiatry, rehabilitative surgery, vocational training, and so on, generally do not change attitudes, although surely they are of great assistance and certainly we would be very foolish to discard them. But they don't change attitudes, for they do not attack directly the basic character defect or weakness which prompted the delinquency. That is what we must do. I hope you will note the point I am stressing all through this talk is that I recognize we can't change attitudes or character by the old, brutal approaches, but neither do I think we can merely add material incentives, *ad infinitum,* and hope to develop the required spiritual and character needs. There are exceptions, but this is a general rule and the premise for my recommendations.

In my judgment, we must amplify all of these approved and fine tools—discipline, classification, training, education, libraries, work, recreation, psychiatry, medical treatment, counseling, case work, group therapy, pre-release training—by a much broader religious and character development program. I know of very few institutions where such positive programs exist. Where they do, more hopeful results follow. Let me make it clear, I don't think such a program or any program in itself and unsupported by other aids is a cure-all. It isn't. It isn't for some very obvious reasons, including one which is most important in that often emphasis on religion provokes and irritates the delinquent rather that helps him, until he is conditioned mentally to accept it the way a patient will take his doctor's pills, however bitter they may be. Why? The answers are obvious. While most delinquents profess some religious affiliation, it is usually very irregular. We must remember they are not always to blame for generally they have never seen real examples of religion in their homes or lives. So they are inclined to reject the commandments when first contacted in institutions because one prohibits swearing, another stealing, another drunkenness, another illicit sexual activities, or things which they regard as fun and which they like to do. Men in institutions often reject religion, too, since they deny their guilt because of fear of themselves like the alcoholic fears the sobriety which will bring the light of his own disgrace. Can we expect delinquents, therefore, to be wildly enthusiastic for religious guidance and instruction? No. The answer is we should emphasize religion to the point where it is at least on a plane equal to that of our other therapies. I would ask for nothing more. If we can have places reserved for our kitchens, laundries, housing, hospitals, our shops, industries, schools, pigs, cows, and chickens, then we should have them for our God! Surely if we can have "work shops" for material training, we should have chapels, our work shops for religion.

We should have in all our institutions full-time professionally trained Chaplains and have available proper chapels in which religious services can be held in an atmosphere of true devotion, inspiration and reverence. We should have separate chapels for the major faith groups, because in improvised rooms some of the needed properties of one faith may not be acceptable to the other. Where services are held in an auditorium, theatre, or movie house and the altar and paraphernalia of one service are removed hastily to make room for the other, after the fashion of acts in a vaudeville show, one certainly can't have a very high regard for our sincerity. What a grand thing it would be to have chapels available also for quiet meditation and prayer. For we need desperately not only the 3 R's of readin', 'ritin', and 'rithmetic, but the 4th R of religion. If anyone thinks this therapy would not work, I would only beg that he give it a trial. Without it we are simply putting a court plaster on a cancer. With it we shall not have so many ignorant criminals who become merely educated criminals. I say also the good Lord will not bless our work if we don't permit Him to have a full share in it. I feel we owe Christ an apology for our lack of planning in this respect. In effect, we, a Christian nation, have Him slip in the rear door to meet with and be worshipped by the present counterpart of those "black sheep" in whom He took the greatest interest while He was on earth (don't you remember Magdalene?) and between two of whom he chose to die when He established the Christian religion upon whose principles America is founded. Many of our men not only need, but are starved for and crave proper training in religion. And that religion, in this most critical time in history, is our greatest ally and our strongest support and inspiration.

Will we always have crime? Will the law violator, like the poor, be with us always? Oh, how I wish we could "blueprint" human minds and emotions or know as much about a man's real thinking as his buddy in prison! Will the criminal be with us always? I think so, for we can never hope, in a fine world, to have a perfect society, a perfect family, or perfect parents who will always act wisely under all circumstances and conditions to rear only perfect children who will become perfect citizens. If you conclude that I don't feel we have the complete answer to the problem of crime, you are correct, for I don't think there is any answer or group of answers which will make every person a complete social asset. Human beings simply are not constructed that way, but this doesn't mean that we won't keep doing our level best at all times and add to the great results already achieved. With greater emphasis on religion, our oldest therapy, from which we have strayed in an age of secularism, I am convinced we shall do much better in our correctional work. Amplify these spiritual or religious values and we shall develop from the inner peace of mind and soul and contentment they bring, not only more of an appreciation of the real meaning of life, but of the other worthwhile character-building elements which make a complete man.

In closing, may I emphasize with all the frankness and sincerity at my command that the mere ritualistic observance of religious services, even under ideal conditions won't be enough. Chaplains in this work must be well-trained men intensely dedicated to the ideal that they must "buck up" religious life even in those wherein not a glimmer exists. They must expect their charges to disappoint them again and again. They must counsel and counsel and counsel. They must not let the conduct of their men disturb the complacency of their prayers too much. They and all of us must somehow get next to the hearts and spirits and souls of our charges and never let ourselves see them in any way other than as human lives to whose help we are dedicated.

We don't need to be saints to achieve these ends. But, my friends, have you ever noticed in reading the lives of the saints how extraordinarily easy it was for some of them to get in touch with the worst possible elements—and by contrast have you ever noticed the inability or indisposition of prominent men to get next to or near to or to help persons who are doing wrong? Is there anyone living so devoid of wrongdoing he could "cast the first stone"? For as to every delinquent each of us can devoutly say, "There but for the grace of God, go I."

WHAT IS YOUTH ACTUALLY DOING IN THE APOSTOLATE OF CHARITY?

GEORGETOWN UNIVERSITY, WASHINGTON, D. C.

Arthur McGovern

SINCE the war there has been a noticeable change in the attitude and in the subsequent effect of Catholic youth in the Apostolate of Charity. In a nationwide movement, the Catholic colleges banded together to form the NFCCS (National Federation of Catholic College Students) in order to perform large scale charitable services. One of their immediate aims was to relieve the condition of foreign students. This was done by mass collections of books, money and clothing. But to some, this may appear to be a purely temporary service, based on a strong emotional appeal. Yet, if we investigate the individual campuses, the colleges in their St. Vincent de Paul Societies, their Sodalities and mission groups, the transformation is clearly seen. Formerly, such groups, for the most part, confined their activity to wrapping Christmas baskets, promoting holy hours and such.

Indicative of the change are some of the charitable works and personal services undertaken at Georgetown through the college Sodality in the past few years. A group of Georgetown students went to one of the homes for boys in the District, primarily to teach catechism. But they found the boys without any definite play program, spending their time reading filthy, trashy comics, fighting and cursing their parents or supervisors. So they went to work, first cleaning up the immoral literature, then setting up an athletic program. Softball leagues were formed, later a football team was coached to play outside teams. The effects were remarkable. According to school officials, the number of runaways greatly diminished. The boys now have a feeling of belonging to someone—someone who has an interest in them.

Along this same line, a student was asked, two years ago, to manage an athletic program for a mission school in Southern Maryand. It seemed that the boys were interested in athletics. Many of them were dropping out of school and going to non-Catholic schools in order to play sports. Therefore, this student gave up an afternoon or more a week to coach the youngsters in basketball, baseball and soccer and to schedule games for them. In order to furnish them with equipment, he personally raised $240. Later, he arranged to get the college band to play for their prom and he even rented tuxedos for the boys. Since his graduation, two other boys have volunteered to keep up this work.

A local pastor appealed for help to bring a blind woman to the parish for weekly instructions. This was gladly done. Other students have visited a crippled boy in a hospital; making regular visits; giving him a Christmas party.

More have participated in service to the community by extending aid to a friendship house for Negroes in Washington. They lead the Negro children in singing and dramatics as well as performing many menial tasks such as painting, scrubbing, etc. Here, too, a plan for an athletic program for older boys is being formulated.

In a less personal manner, but nonetheless important, drives are conducted for canned goods and an annual dance is promoted to raise money for various Homes for the Aged. Proceeds from the dance are used to purchase Christmas gifts. Christmas parties with staged entertainment are given. This year, a special drive is being conducted to raise money for the seminaries in Tokyo. Catholic Youth is doing its part, although undoubtedly more can and will be done.

But what brought about this change in the attitude and actions of Catholic Youth? And more important, what remains to be done? I am no expert on the matter and I haven't the mature thought or years of experience, but I have been asked to give my own reactions. Therefore, these are my sincere personal feelings and beliefs as a college student.

It appears to me that the change in attitude was brought about in part because of the nation-wide appeal after the war to aid the afflicted peoples of the world. People began looking around them to see where good works could be done. Perhaps more important though is a current trend in teaching methods. Many Catholic colleges are now stressing that the Catholic religion is to be lived not just learned. In the Jesuit colleges of the province, a complete course in Asceticism is given. The means for concrete application of our moral theology—the exercise of the virtue of charity.

But what remains to be done? The gravest problem is bridging the gap between the school and the parish. To a great extent this responsibility lies with the pastor. But many pastors, worried with administrative entanglements and building debt, haven't had the time or have refused to see the importance of the Apostolate of Youth. Parish priests could follow the records of their parishioners in school—check for leadership traits; contact them when they get out of school. It is difficult for a student to go to his pastor and say, "Father, I did this and that, was President of this and I think you could use me."

For the student, it may mean an exercise of the virtue of humility—and he must be prepared for humility. To take a lesser part in the running of affairs will require humility for some prideful college leader. Those who have not had the opportunity for Catholic education have a right to expect more from us. They look for and should find Christian leadership and the manifestation of that thoughtfulness and service to others which is distinctively Christian.

Perhaps one more point should be made. All colleges and schools may not have realized their latent power for service to the community. In these cases, there is a responsibility for the teacher not just to teach his or her students to do good but to pick out the natural class leaders. Prepare some sort of program with definite projects and the other students will follow. Though there is much to be done, I believe that our Catholic college youth are becoming more conscious of personal service as the natural expression of their Christian culture. They learn best about Charity by doing charitable acts.

CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

Frank M. Best

BEFORE getting to an enumeration of the charitable works being accomplished by the student body of Catholic University, I must preface my remarks with a consideration of the limitations faced by students in matters of charity. This consideration, I believe, will help us to understand more fully the measure to which the university is actually functioning as a medium of the Apostolate of Charity.

The prime limitation on students at this or any other university is the severe limitation of money. It is not necessary for one student, or a group of students, to donate any money in the performance of an act of charity. However, the monetary limitation does force many a student to work full- or part-time to support himself, and thus, many students are severely restricted in the amount of time that can be used for charitable purposes.

A further limitation found in any sizable university is the difficulty in planning a coordinated schedule of charitable works for the corporal participation of the whole student body, since the modern university is of necessity composed of many divergent ideals and interests. Finally there is the ever-present limitation of immaturity and inexperience which prevents the student body from participating in more ambitious works of corporal and spiritual charity. Such limitations in themselves do not constitute total barriers to group participation in works of charity, but they do delineate special spheres to which this charity must be confined.

It is a hard and fast rule that lay participation in works of corporal charity must not infringe on the field of the social worker, but should supplement or aid the work done by the social worker in cases where one is involved. It is also true that if the layman were to attempt to usurp the duties of the social worker, he would fall short of the mark because of his lack of training and experience. Thus it is apparent that the most effective lay participation in the Apostolate of Charity can be accomplished only with professional guidance.

At the Catholic University, participation in the corporal works of charity may be conveniently divided under two headings: individual participation; and group participation. Individual participation, which is fairly widespread, consists mainly of individual students helping at such institutions as the Friendship House, Fides House, local correctional institutions, and local homes for the aged. Such works as these depend solely upon the individual initiative of the students concerned. At present there is no main information or directional center on campus. I would like to pass over these, however, because a detailed enumeration of these works would serve no purpose in this discussion. In this regard, I believe it is sufficient to say that works of this nature are extremely common among the students at the Catholic University.

The main group participation in corporal works of charity accomplished through the medium of the university is carried on through the efforts of the Speech and Drama Department, Alpha Phi Omega, and occasionally some of the social organizations on campus. As is fitting, the Speech and Drama Department begins its charity on the tried and true thesis that "charity begins at home." In order to aid needy students, the members of this department conduct a "Fathers' Fund Drive" for contributions which are to be administered by the head of the department. When they have seen to the immediate call of charity among themselves, the department as a body attempts to use its talents in more widespread works of charity. To this end it puts on shows for the inmates of nearby charitable institutions.

Alpha Phi Omega is a unique organization on the campus of the university. It is primarily a service organization, a college fraternity composed of ex-scouts and scouters for the performance of service, to the college—to the community—and to the nation. When the ideals of this fraternity are brought out in the light of Christian teaching, the performance of works of charity becomes predominant. As a group, with the direction of its advisors, the fraternity has assisted with programs at a Washington receiving home, run Easter Egg hunts and dances at local orphanages, organized and provided leadership for scout troops and cub packs in the Washington area, and has directed individual members to constructive and needed works of charity.

There are also many other organizations at the university which have performed group works of charity, but these are carried on more as a result of individual initiative within the organization, than as a result of set policy. In all, there is a widespread participation in the Apostolate of Charity, but there is also an eminent need for direction and information along constructive lines.

COLLEGE OF SAINT TERESA, WINONA, MINNESOTA

ELIZABETH REINARTZ

AS students we at the College of Saint Teresa are chiefly concerned with preparing for that day when we will leave our alma mater, armed with the knowledge necessary for our respective vocations and especially for taking a place in the world as militant Catholics. However, we realize that the obligation of charity rests on us even as students and that any intention or desire to begin apostolic work, which our religious education and activities instill in us, is of little value without some experience. So, just as practice teaching is a vital part of a girl's preparation for entering the teaching profession, the experience we are gaining in performing the corporal and especially the spiritual works of mercy is important in preparing us for participation in the Catholic Action of the parishes to which after graduation we will return or to which we will be going for the first time.

On our campus the Legion of Mary is the organization which concentrates on literally seeing and serving Christ in our fellowmen, and in working closely with the parish priests. Among the requirements for Legionary membership are prompt and regular attendance at weekly meetings and the devoting each week of two or more hours to the performance of an active substantial work. Briefly the types of active substantial works which the pastors with whom we work provide for us are:

> Visitation of persons confined to their homes because of illness or age, some of whom have been neglected by their immediate relatives because of either their infirmity or religious differences.
>
> Visitation of newcomers to the parish.
>
> Reminding negligent parents of their obligation to see that their children receive religious education. To date in every case of this type, our Legionaries have succeeded in persuading the parents either to enroll their children in Catholic schools or in special instruction classes.
>
> Caring for children while the parents attend Sunday Mass.
>
> Calling on "slipping" and "fallen away" Catholics, to establish a friendship, with the hope that it may be instrumental in leading them back to the Church.
>
> Lastly, aiding in the taking of the parish and city-wide census.

It might be well to give an example or two of the work we have done. One case referred to us was that of a home in which two of the three children were ill with rheumatic fever. A third child was becoming somewhat of a social problem, probably because his mother lacked time to give him sufficient attention. Each week until the children had recovered, the girls visited them for a few hours, and helped them with their lessons, entertained them with stories and games, thus lightening the mother's burden and furnishing new interests for the children.

Another example of the work is the weekly calls made for the past two years upon an elderly, blind, and widowed convert. This woman had been alternately deserted and entreated by her relatives and friends, who wished her to return to Protestantism, and she was in a very confused and depressed frame of mind when the girls first began their visits. Here, in addition to strengthening her Catholicism, they have helped her with her housework.

Although I've dwelt at length on the activities of the Legion of Mary, I do not mean to infer that they have a monopoly on the apostolic activities at Saint Teresa's. Working as members of the Sodality and of the Third Order of Saint Francis, a number of the students teach catechism on Saturday afternoons in the small towns near Winona and across the river in Wisconsin. Over thirty girls are leaders of girl scout troops. While others are preparing Christmas gifts for the children at the local orphanage. and are also preparing to provide much of their recreation. Then, too, the entire student body, through the student council, is supporting a European student.

Little as we are able to do because we are primarily students, such activity develops us. Looking back as juniors or seniors in college, we can observe the increased prudence and tact with which we approach a situation compared with that we possessed as freshmen. Moreover, the indifference or resignation we felt when first beginning such work has been replaced by an eagerness for it. It has been responsible for a conspicuous growth in us of willingness for self-sacrifice, patience, humility, and the apostolic spirit, which, we feel confident, will continue in our lives after college and make us real assets to both Church and state.

FREDERICK OZANAM, THE EXEMPLAR OF THE APOSTOLATE OF YOUTH IN CHARITY

VERY REV. MSGR. JOHN J. MCCLAFFERTY, *Dean, National Catholic School of Social Service, Catholic University of America, Washington, D. C.*

IN the month of Our Lady, 1833, seven men, most of them young students, under the light and leadership of a brilliant young man, Frederick Ozanam, met on Mount St. Genevieve, Paris. On Mount St. Genevieve, their generous spirits affirmed anew and afresh the "blessed are the poor" of the sermon on the Mount. From Mount St. Genevieve, they went not down, but up to the poor, when, banded with the bond of perfection, charity, they resolved, "Let us do as Jesus Christ did; let us go to the poor." They went up to a Tabor whereon Christ was resplendent in His poor.

The first meeting of the Society of St. Vincent de Paul had been held.

The great Feast of the Assumption, 1853, dawned in the little town of Antignano, in Italy, whither the mortally ailing Ozanam had gone to seek rest and health. He insisted on attending church to assist at Holy Mass and receive Communion. He declined to use the carriage which his wife had hired. "It may be my last walk in this world, and I desire that it shall be to pay a visit to my God and His Blessed Mother." He set out leaning on the arm of her whom he was wont to call his guardian angel. Ozanam had attended for the last time Holy Mass, act supreme of sacrificial charity.

He had expressed an ardent desire again to see France, his native land. His family decided to take the boat for Marseilles as soon as possible. Half-led, half-carried by his wife and brother, he left the house in Antignano, took off his hat, raised his hands aloft, and said aloud, "My God, I give Thee thanks for the afflictions and sufferings which Thou hast sent me in this house. I accept them in expiation of my sins."

The family reached Marseilles. He retired to bed never to rise from it. Feeling his end approaching, he himself asked for the last sacraments. The attending priest enjoined that he entrust himself to the goodness of God without fear. "Why should I fear Him," he replied, "I love Him so." He received Holy Communion with great fervor. His wife, Marie Josephine Amelie, then took his hands in hers. Together they made the heroic sacrifice before the Almighty—she of her husband, he of his wife and his life.

On the 8th of September, the Feast of the Nativity of the Blessed Virgin, in the forty-first year of his earthly life, his soul uttered, "Ecce venio." He cried, "My God, My God, have mercy on me." The death agony commenced.

The founder of the Society of St. Vincent de Paul soared to an eternal rendezvous with charity—"Charity never falleth away."

Three days ago, hundreds of thousands of Holy Year Pilgrims crowded around St. Peter's in Rome to hear His Holiness Pius XII, now gloriously reigning, pronounce as divinely revealed that, "the Immaculate Mother of God, Mary, ever virgin, when the course of her life on earth was finished, was taken up, body and soul, into Heaven." Hundreds of Vincentians, spiritual sons of Ozanam, from conferences spread across the globe, were among the hundreds of thousands. Inspired with that tender love of Mary so characteristic of Ozanam, they had come to honor and praise her who is free from sin and death's corruption. They had journeyed to honor and praise, as had the 400 brothers of the Society, to attend in 1854, thirteen months after Ozanam's death, the promulgation of the doctrine of the Immaculate Conception. These privileges of Our Lady, the Immaculate Conception and the Assumption, intimately are related because of the connection between original sin and death.

The evil error of our day is the unimportance of the individual. Bigness in government, in social and economic organizations, is a by-word. This bigness often is neither humane nor big enough adequately to take into account the greatness of man. Political, social, and economic forms have stamped men, bodies and souls, into robots. Robots have been riveted as slaves to machines. Souls have been dulled and deadened, as zombies, by idiotic ideologies.

"Today," writes British novelist Graham Greene, "the human body is regarded as expendable material, something to be eliminated wholesale by the atom bomb, a kind of anonymous carrion. After the First World War, crosses marked the places where the dead lay, Allied and enemy: lights burned continually in the capitals of Europe over the graves of the unknown warriors. But no crosses today mark the common graves into which the dead of London and Berlin were shoveled. And Hiroshima's memorial is the outline of a body photographed by the heat flash on asphalt. The definition of the Assumption proclaims again the doctrine of our Resurrection, the eternal destiny of each human body, and again, it is the history of Mary which maintains the doctrine in its clarity. The Resurrection of Christ can be regarded as the Resurrection of a God, but the resurrection of Mary foreshadows the Resurrection of each one of us."

The definition of the Assumption is a providential pronouncement and a preachment pertinent to our times. It is a reassertion, with focus upon Mary, Mother of the Redeemer, upon Mary, the new Eve, Mother of Redeemed Mankind, that every man in value is unique and precious, his worth fixed not upon any gold standard, but upon the Cross standard. It is a reaffirmation that each person is in the image of the Triune God, and that each has been designed and destined for eternity with Divinity.

These were truths which Ozanam held with the clear conviction which is Christian faith. These were truths to which Ozanam gave the complete commitment which is Christian charity.

Ozanam was an apostle of truth. Such was he in every thought, judgment, word, writing and deed.

At the age of seventeen, he drew the master plan of his life work, a pattern conformed to the truth of the Master.

At eighteen, he opened the attack against Saint-Simonism. Saint Simon and his disciples contended that the Christian God was out of date, that Christianity was good in a simpler age but powerless to cope with the problems of industrialism, that the toiling and miserable masses at last could look to the promise of no mere heaven in the clouds but of a solid earthly Eden based on universal fraternity and equality. Ozanam silenced this secular siren song with that hymn of joy, peace, and praise which resounds in every man and social order which follow the Christian way of truth and truth in action. While acknowledging the natural virtues and good intentions of Saint-Simonism, he courteously challenged in his writings and words the pantheistic basis of the new creed and showed that Christianity had an appealing, understandable, and realizable charity, the plain and pure love between one man and the other which has molded the martyrs, the confessors, and the Vincent de Pauls.

At twenty, rallying a genuinely Catholic force of students at the Sorbonne, he contested the anti-Catholic teachings of one of the more notorious professors.

At twenty-eight, he enthroned truth with genius, wisdom, and eloquence in a professorial chair. Fearlessly in a stronghold of atheistic and agnostic rationalism, the Sorbonne, he took his stand to defend and declare by word and work his convictions that true progress in human relations could be attained only through Christian truth and charity.

Here was a young man, a most serious student, who worked indefatigably to open the eyes of his confreres and teachers to the vibrant vision of the light of Christian truth. Here was a young man, a most serious student and sage scholar who, as a champion of truth, hesitated not to come to grips with professors attempting to darken or distort the light of Christian truth. Here was a young man, a most serious student, sage scholar, and erudite professor who, as eloquent expositor of the Faith, lighted the paths of his students with the torch of truth.

Here was an apostle of truth. Here was a young apostle. Here was an apostle of youth.

Though the world today in many of its turns and twists is different from the world of Ozanam's time, it remains in many aspects essentially the same. The more it changes, the more it remains the same. Some fashions and forms have changed, but the forces of darkness and evil are at work still.

Various activities of the Church have received new or varying emphases. New offensives have been mounted. But the same Church confronts the same world. Unto the consummation of time, the Church thrusts forward its attack and endures. It is the same Christ, yesterday, today, and tomorrow.

In the world of today, as in the world of Ozanam's day, each of us, young or old, layman, priest or religious, student or teacher, professional worker or volunteer, is called to be an apostle of truth. This apostolate of truth is for each of us in different modes and measures an apostolate of duty. St. Thomas writes, "Each has the duty of communicating his faith to others, either by instructing or confirming his fellow-Christians, or by repressing the assaults of unbelievers." (St. Thomas II-IIae, Q, III, Art. 2 ad. 2.)

This apostolate is a duty of charity towards God. The man who really loves the Creator works for God's glory and the salvation of men, the eminent beings of God's creation.

This apostolate is an act of gratitude to Christ, Our Savior, who willed to be known and loved. "I came to send fire upon the earth, and what will I but that it should be kindled?" (Luke 12:49.)

This apostolate is a derivative of the Lord's prayer. We cry, "Thy Kingdom come—Thy Will be done—Hallowed be Thy name—on earth . . ." How can these aspirations and intentions be sincere if they are not accompanied by a resolution to work and translate them into actuality?

Baptism begets the duty of the apostolate of truth. By Baptism we become citizens of the Church. As citizens we must work for the welfare of the City of God. By Baptism, we become branches of the Vine, members of the Body. And because we are of the Vine and of the Body, united in, with and through Christ, we exclaim, "Who is weak and I am not weak? Who is scandalized and I burn not?" (2 Cor. 11:29.)

Confirmation seals the duty of this apostolate and strengthens us with unction to become soldiers of Christ. What is a militia if not an altruism, an absolute self-abandonment to a collective interest, even to the decision of blood. A selfish soldier makes as much sense as an ignorant professor, an unjust judge, or an uncharitable social worker.

The teacher constantly should be alert to the responsibility which is his by virtue of his sacred trust to impart that fullness of truth which man needs for life here and hereafter. His methods of teaching should be adapted to the capacities of his students.

The stress in his teaching should respond to the needs of the world, the surroundings, and the times of the students. Emphasis too should relate to the situation and problems of the morrow, which probably will plague and perplex the student after he has left the nourishing font and sheltering arms of his alma mater. Patiently, the teacher should encourage and help the student to form within his mind and self a coordinated core and meaningful whole of the knowledge and information imparted. With kindness and sympathy, the teacher should counsel the student in the crises of childhood, adolescence, and young adulthood so that he may be sustained unto the day that he takes his rightful place in society as providing father, responsible and happy citizen, and productive worker. The student, according to the stage of his development at a given time, should be nurtured to the love of knowledge and to the responsibilities to God, self, and neighbor that become more real, intelligible, and imperative through the deepening of knowledge.

Thus, the skillful and sympathetic teacher joins hands with understanding and devoted parents to form in youth convictions and ideals generative of the fulfillment by youth of Christian responsibility in society.

The apostolate of truth is an essential part of the responsibility of the Christian in society. The student even at an early age can share the knowledge and truth which he possesses with his peers. With the Sacrament of Confirmation, the student receives the Holy Ghost and realizes more fully and profoundly his role and rank in the army of the apostolate of Christ's truth. The student, by association and conversation, by the conduct and comportment of his daily life, may carry the light of Christian belief to chums and chance acquaintances not in possession of the gift of faith. A student, through daily discussion with his fellows may sharpen the focus of his own view of truth, open up new or new-angled vistas, and discover new or more pertinent and effective applications of truth to life.

Opportunities for the student and teacher are manifold, the responsibility grave and great, to be, as Ozanam student and teacher was, apostle of truth.

The apostolate of truth is part of the general Christian apostolate wherein the Divine Son has been sent by the Eternal

Father, wherein the Paraclete has been sent by the Father in the Son's Name, wherein Christ has sent His apostles and followers, and wherein we are sent, to teach the truth to all in all climes and times. In a letter to the Bishops of Argentina in 1931, Pius XI, of beloved memory, wrote, "The apostolate is nothing else than the exercise of Christian charity which is obligatory upon all men."

Now, the apostolate of truth and the apostolate of charity merge in the light and warmth of the Christian apostolate.

Frederick Ozanam was an apostle of charity.

In 1832, a "conference of history" was started by Ozanam and a number of his student companions. It was opened most hospitably to all, whatever their political or religious affiliations. The conference grew. There were papers and discussions on many subjects besides history. Whatever the topic, the discussion usually veered to religion.

One day, a young writer of Voltairean persuasion jolted the conference with a blasphemous denunciation of Christianity. Ozanam, who had answered him, came away very sad and thoughtful. Suddenly, he exclaimed to the two companions at his side that in addition to the "conference of history" they start a "reunion of charity" which would strengthen the faith of the Catholics and show their unbelieving or indifferent comrades that Christianity though old in years had lost nothing of its youth, spirit, and beneficent vitality.

"Well," they said, "to be practical, what are we going to do to translate our faith into deeds?" From Ozanam the answer came quickly. "We must do what is most agreeable to God. Therefore, we must do what Our Lord Jesus Christ did when preaching the Gospel. Let us go to the poor."

Shortly before his death, Ozanam, in an address to the brothers of St. Vincent de Paul in Florence, recalled the duels of his youth with the unbelievers at the "conference of history."

"When we Catholics reminded these straying brethren of the marvels of Christianity, they used one and all to retort: 'You are right if you speak of the past; Christianity in other times did wonders but today it is dead. And indeed you who boast of your Catholicism, what do you do? Where are the works which prove your faith and would make us respect and admit it?' They were justified; this reproach was only too well deserved. Well, then, to work! Let our acts square with our faith. And what were we to do in order to be genuine Catholics if not that which is most pleasing to the eyes of God? Let us then help our neighbor as Jesus Christ did and put our faith under the protection of charity."

On a day in May, 1833, Our Lady's month, the exact date unfortunately unrecorded, seven men, most of them young students, founded the reunion or conference of charity. That very evening, Ozanam and one of his fellow students carried to a poor family the remaining supply of wood which they had for the last months of winter. That action enkindled symbolically a flame which has spread its warmth and light throughout the dankness and darkness of the world.

A daughter of St. Vincent de Paul, Sister Rosalie, spiritual ancestor of Sister Marie Antoinette Blanchot, whom Catholic University honors this day with the Frederick Ozanam medal, mothered the first band of the Brothers. She gave them lists of families to visit and assist, and even provided them with bread and money for distribution to the poor until their own meager resources increased.

The influence of Ozanam in the development and diffusion of the reunion or conference of charity was preponderant among the pioneers. His spirit informed it; a spirit of meekness and Christian peace which led to the adoption of the title "conference" so as to avoid any suggestion of controversy or politics; a spirit of humble simplicity; a spirit of personal service to neighbor and personal sanctification; a spirit of Catholic devotion which put the Society under the protection of Our Lady; a spirit of all-embracing and all-encompassing love; the spirit of Christ; the spirit of the spiritual and corporal works of mercy; the spirit of Christian truth and charity.

The long vacation of the University was not allowed to interfere with the meetings of the Conference because, as he said, "the poor do not get any holidays." Throughout life it was his custom and privilege to deny himself in all sorts of ways that he might have the more to give them. His charity was without condescension, was tender and unforced, was deeply respectful.

His charity partook not of any obtrusiveness and complexity of officialdom. For him the poor and the sick were always "the sacred images of God," on whose drawn and furrowed brows he discerned "traces of the Crown of Thorns." For him charity was different from any other human love because it was the replica of Christ's love for man. "A new commandment I give you, that you love one another, that as I have loved you, you also love one another." (Pius XII to National Conference of Catholic Charities, 1947.)

He ministered to persons of unbelief, other beliefs and of the true faith.

He set down that no good work be considered foreign to the Society's spirit. Hospitals, child-caring homes, housing developments, homes for the aged, institutions for sick or mentally deficient children, clubs for boys and girls, rest houses for soldiers and sailors, work for immigrants, agencies for the deaf and dumb, homes for lepers, all these in lands far-flung are today's testimonies to Ozanam's personal pulsating love of least of the brethren of Christ.

Here was an apostle of charity. Here was a young apostle. Here was an apostle of youth.

Within eighteen months of its beginning, the Society numbered more than a hundred. In 1845, the first Conference in our beloved country was organized in St. Louis. Today, in the United States alone, there exist more than 2,800 conferences and membership totals over 20,000. In 1948, in the United States, among the great and glorious variety of corporal and spiritual works of mercy performed by the Society in our nation, more than 36,000 families were visited, over 1,000 marriages validated, more than 4,000 children induced to attend the parochial schools, in excess of 100,000 visits made to institutions and over 4,000,000 religious articles distributed.

Almost all the young men who formed the first Conference had not passed their twentieth year. "With Ozanam, we too," spoke His Holiness Pius XII to the National Conference of Catholic Charities in 1947, "would wish to see all young men of head and heart united in some work of Christian charity. It is not a question of giving money; it is a question of giving self. Such an apostolate would revitalize their faith, give direction and stability to a correct attitude toward the frivolous things of life and awaken the powers of leadership, the while it would help powerfully to remedy the evils of social and racial inequalities."

Today, as in the generation of Ozanam, each of us, young or old, layman, priest or religious, student or teacher, professional worker or volunteer, is called to be an apostle of charity.

This apostolate is an apostolate of duty. "Thou shalt love thy neighbor as thyself." "A new commandment I give you, that you love one another, that as I have loved you, you also love one another." And the measure of this charity is not only the love of self, but the immeasurable love of Christ.

The discharge of this apostolate of charity cannot begin too early. It is a life-long duty upon all, reaching in all human relations, from end to end, mightily, and disposing all things sweetly. Thoughtful consideration of others, helping others, loving others, personally serving others, should be fostered from the tenderest years of youth by parents and teachers.

The philosophy of Christian education accepts that the training for the full Christian life starts from the earliest years in the home and extends through all levels of organized school, experience into the years of adulthood until the time that faith gives away to vision and hope to possession. Training in charity is a most essential part of this training for the full Christian life. How wonderful to see that our primary and grammar schools, our high schools and our colleges and universities, our Newman Clubs in non-Catholic institutions of higher learning are giving increasing attention to the stimulation and encouragement of young people in the elevating enterprise of personal works of charity. Organizations in schools and university communities have developed under competent advice and with the cooperation of the professional social services group programs and activities of Catholic charity and have fostered the efforts of individual members to practice the corporal and spiritual works of mercy.

This morning we were privileged to hear the evangel, the good news of the ferment of the interest of youth in the actual personal practice of charity. All of us sat transfixed as we heard of the great things for neighbor and therefore for God which are being done by students. Oh, that we may catch a spark of this student fire! Oh, that no one of us may ever be guilty of the critical observation of one of the young fiery enthusiasts—"But social workers do not have love of God!"

May students continue to bring into their adult lives in close association with their home parishes, the blessed charitable practices which they have begun in their school days. May students upon the completion of their academic courses and after they have practiced personal service as members of the Legion of Mary, the Sodality of Mary, the Conference of the Society of St. Vincent de Paul, the Alpha Phi Omega present themselves to their Pastors to offer their time, talents and services in parochial and diocesan programs of charity.

May pastors not forget that many of our youth are not in educational institutions but have had to start to toil early for their daily bread and for the bread of their relatives and dependents. Pastors have a challenging opportunity to interest these young working people in works of Christian charity. We may be sure that they will respond with alacrity because they have experienced the fearsome facts of the stern struggle for existence.

In Ozanam, young professor, all teachers of youth have an exemplar. In Ozanam, young student, all young people, student and working youth, have an exemplar.

Here was an apostle of truth. Here was an apostle of charity. Here was a young apostle. Here was an apostle of youth.

Jacques Ozanam, an ancestor of Frederick, a devout Catholic and very prominent mathematician, said one time that it was the business of the Sorbonne theologians to argue, the Popes to pronounce and all mathematicians to go to heaven in the perpendicular line. Mathematicians have no monopoly of this vertical course. Ozanam and his young companions went up to the poor. They went up to minister to the suffering Christ in the needy. They went up therefore to meet the Christ of glory.

A STUDY OF 250 AGED INDIVIDUALS APPLYING FOR INSTITUTION CARE DURING THE PAST YEAR

REV. MICHAEL B. IVANKO, *Assistant Director, Catholic Charities Bureau, Diocese of Cleveland.*

ADMISSIONS for approximately three years to the homes for aged under supervision of the Catholic Charities Bureau in the Diocese of Cleveland have been made with this policy in mind: "The institution is the last resort." We have felt this to be necessary because of the mounting aged problem and because our homes are sponsored by a public appeal, the annual Catholic Charities Drive, with a promise, and therefore a responsibility to the public of accepting the aged in need of care only. At the request of the National Conference of Catholic Charities we have made a study of our admissions over this period. These admissions total 215, a high number but we must bear in mind that three homes are involved, and one of these is a new institution opened during this period. An analysis of the figures brings out interesting points.

"When does old age begin" is an interesting question not answered even by gerontologists. We have set 65 as our minimum, but are willing to consider the needs of those near that age. Of the total of 215 applicants, 158 women, 57 men, we have 3 under 65, 28 aged 65 to 70, 128 aged 71 to 80, and 66 are 81 and older. The mean or average age of the men is 77, and of the women is 82.5. One hundred and one (i.e. 41.4%) of the aged group have been with us for 2 years or more, 52 for 1 to 2 years, and 62 less than 1 year.

Reason for placement is an important though a debatable topic. We have refrained from accepting any aged person who can still hold down a job, or if no longer employed, can still care for himself, and live in the community. Our examination of the 215 applicants involved shows that only 1 could possibly look after herself successfully. She was accepted on a part-time work basis. In every other case it is our opinion that the individuals need care. Besides this need for care, 84 had some physical reason, even though they are ambulatory; 19 are mild seniles; 3 are aged released to us from mental hospitals, and 48 are individuals who have responsible relatives. They were accepted because of serious problems either between the applicant and the relative, or within the family of the relative.

In an area like Cleveland, which has a great percentage of foreign born, we were anxious to know the distribution of our aged according to country of birth. We were surprised to find that 131 (or 60.9%) of accepted applicants are native United States citizens. 20 came from Ireland, 14 from Czechoslovakia, 14 from Poland, 13 from Germany, 11 from Canada, 10 from Hungary, 7 from England, and the remainder 11 represent Yugoslavia, France, Italy, Russia and Lithuania.

The family picture of those in our care points out the following: 10 men (or 17.7%) and 56 women (or 35.6%) are single. 33 men (56.8%) are widowers, and 92 women (58.3%) are widows. 9 men and 5 women are divorced or separated from their spouses. We have admitted 5 couples. Of all those who entered marriage, 58 or just over ¼ were childless, 11 had children, all of whom have died. 13 have children who never married and in practically all cases did not establish a home of their own. 67 (i.e., 31%) have married children. In every one of these applications the question was always raised: "Why can't the children provide the needed care?" Only after we came to the conclusion that this is not possible, because of serious problems, we approved admission. We hope to have the case workers some day who will be able to work on these problems and then return the aged parents to the homes of their children for the needed care.

Looking into the work history, gave us the information that we have admitted aged who had mostly low incomes. Of the men, 34 were unskilled laborers, 12 had a trade, 7 were employed in clerical work, 2 were firemen, 1 teacher, and 1 farmer. Amongst the women, 62 were housewives and never returned to the labor market after their marriage. 46 did domestic work. The remainder are divided as follows:

Seamstresses	12
Office workers	9
Factory workers	6
Teachers	5
Practical nurses	5
Milliners	3
Social workers	2
Organist	1
Beautician	1
Indefinite	8

At what age did these people leave employment for physical reasons or because of retirement rules? We learned the following:

	Men	*Women*
60 or under	10	22
61 to 70	26	45
71 to 80	11	29
81 up	2	1
Uncertain	8	..

Two interesting questions at the start of this study were as follows: What was the source of support, all or partial for these applicants after leaving employment and before admission to a home? What is the source of support, all or partial now? Tabulation revealed these results:

	Men		*Women*	
	Before Adm.	*After Adm.*	*Before Adm.*	*After Adm.*
Property and/or savings	35	12	104	49
Old Age Assistance	32	24	8	88
Old Age Survivors Insurance	4	10	3	17
Industrial Pensions	9	12	9	11
Investments	1	1	4	1
Relatives	0	4	22	19
Public Assistance	9	3	16	3
No support	1	1	0	3

Whom have we accepted for care? We can say in general that we have provided care for persons whose average age is 80. They are with us because they can no longer look after themselves, and no one else, not even a responsible relative, is willing to do so. In most cases they are native Americans. In our experience the proportion is 3 women to one man in need of care. Approximately six single women to one single man are in need of care. The women as an average live five years longer. Unskilled labor was the earning means of most of the men. Of 158 women, 62 were housewives and 46 others did domestic work as a means of livelihood. The bigger percentage left the labor field in the period between 60 and 70 years of age. In most cases small savings disappeared early, necessitating old age assistance. We feel that we are succeeding in the application of our policy: "The institution is the last resort."

NURSING THE SICK AGED IN THEIR OWN HOMES

Sister Miriam, O.P., R.N., *Dominican Sisters of the Sick Poor, Ossining, N. Y.*

THE Congregation of the Dominican Sisters of the Sick Poor does not confine its program of home-nursing to the aged. It is a generalized service offered free to the poor of all ages, who may be suffering from any form of disease or disability. But gradually through the years since Mother Mary Walsh, the Foundress, began her work in the tenements of New York's East Side, the care of the aged poor has come to take a very prominent place in the activities to which the Sisters devote themselves.

The victims of chronic disease, of long-term and terminal illnesses have always claimed a place of particular importance in the Community's interests because it has seemed to us that there has been, and is, a widespread neglect of that type of nursing and a disheartening lack of facilities with which to meet the need. And while there is no chronic disease or disability so peculiar to aging as to be found only in the aged, there are of course, certain diseased conditions more common in advancing years than in the earlier years of life. Hence in our program with its emphasis on the nursing of chronic illness, we find ourselves working with a case load in which year after year the proportion of aged grows larger.

Industry has made a birthday for old age. Sixty-five and you are old.

There's the instance of old Mr. Simpson out in Minneapolis. For years he had a job in a flour mill and he wasn't "old Mr. Simpson" at all, up to the 364th day of the 64th year. He would get up early; Mrs. Simpson would pack his lunch and away he'd go to work like any self-respecting man. Yes, his gait was a little less brisk and his eyesight was not quite so keen as formerly, but he was a valued employee, and he knew it, and he took pride in doing his work well. And then—the morning he was sixty-five, all that was changed. The foreman said, "Jim, I sure hate to see you go, but it's gotta be. You're too old."

And Jim went home and just sat around. He didn't know what else to do—never heard the word "hobby" probably. Anyway, he hadn't needed to know what it meant. He was too busy. He was an important man in his own little world.

Sitting around now, the old arthritis that never really got too bad when he was active began to stiffen his joints. More and more he sat in the chair by the window—just looking out. He lost his appetite. And Mrs. Jim, up till now, known as the best cook on the block said, "What's the use of fixin'? Jim don't eat it."

Her chronic heart ailment began to act up. And there they were, two lonely, sick, bewildered old people. Jim had to have the doctor—and then Mrs. Jim. And not much good of that either. Both of them worried about money. Jim's pension was small.

The two daughters living nearby came in to help until their husbands grew irritable because they neglected their own families. And the old folks didn't seem to appreciate it. That was the worst of it. Helen and Agnes retired in injured silence. And the old couple were alone again—Jim just crawling around with his arthritis and Mrs. Jim with her heart trouble. She ate just bread and jelly and gained weight she couldn't carry; Jim lived on tea and grew thinner and thinner.

Then one day Father X in their parish decided that something must be done. And that is where we came in.

There was much for us to do. There was real malnutrition and illness to begin on—and discouragement and hurt feelings and bewilderment. And worst of all, their fears. "What were they going to do? What was to become of them?"

It was necessary not to approach them condescendingly, not to assume patronizing airs—for Mr. and Mrs. Simpson were proud. And they were right, for they were honest people who had worked hard all their lives. We recognized their right to respect.

It took intensive effort in the beginning and a good deal of time—several hours every day—to make these old people see that this wasn't the end of the journey—not yet. They just had to shift gears for less speed, that was all. And after a lot of praise of his knack for fixing things, and bringing in broken gadgets from other patients and from the convent, to beg the favor of Jim's help in repairing them, he began to see that he had a skill which could be a real asset financially. And a blessing to their neighbors, besides.

They had just about forgotten that they had neighbors these last few years. It was nice to have people running in—helped to pass the time. While Mrs. Adams waited for Jim to fix the cord for her iron, they could decide at the same time what Congress should be doing and what Mr. Truman ought to do about Mr. Stalin.

It was harder in a way to handle Helen and Agnes who were still nursing wounded feelings and wondering what folks thought of their parents having to be nursed by Sisters who came for nothing. And it was hard to forget Mom's disparaging remarks about their housekeeping and their cooking and the way their children acted. It was useless to talk of forbearance or honoring father and mother. They were still resentful. "After all," they said sullenly, "AFTER ALL! We have our own lives to live!"

But when it went on into weeks and months and they saw that we could take it—the mornings when Mr. Simpson's arthritis was tweaking at his joints and at his temper too. And when we could take time out to prepare a cake for Mrs. Simpson's birthday and still smile when she sampled it gingerly and said, "My, how folks used to go for my cakes! Best cook on the block, that's what they said about me." And not a word of thanks for our trouble. And when you could say, "Yes, I heard that too, what they used to say about your cooking. And when you get stronger, I'm going to ask you to teach me," then Helen and Agnes thawed out a little and they saw that you really meant it. You really did think that they had grown up in a nice home, with a fine Mother and Dad who weren't just two more charity patients on your list. And when their mother was better and you came one day with the car and took her to the convent to supervise the cake baking for a benefit sale, they were almost as proud as she was. It helped prepare them for the day when their Dad was gone and they had to take turns giving a home to their mother.

We can never really be finished with these old people. The care of the chronically ill is seldom completed until death comes. And we want to be there for that, too, when tact and thoughtfulness and the nursing Sister's religious conviction mean so much to the patient and his family.

But often it is months—and more—years before death releases the victims of arthritis like Jim Simpson, or heart trouble like Mrs. Jim. It may be diabetes and you wage a seemingly endless war against possible infections or bed sores that may end in gangrene. And patiently, over and over, you try to impress upon their minds grown slow to grasp new ideas, the necessity for careful diet and scrupulous cleanliness of their bodies. And you teach the families the preparation of food and insulin administration. Except that half the time, at least, there's no one there to teach, so you roll up your sleeves and do it yourself. All the while you're wishing that you had been born a twin so you could take care of just twice as many of these poor old folk living alone and helpless.

Many times it's arteriosclerosis and its sequelae, in all forms and stages of mental and physical deterioration. How often you wish you might have seen a victim of cerebral hemorrhage before his paralyzed arm or leg was wasted away from disuse. But you were only called when he had lain helpless and apathetic for months. Then massage and exercise and assistance with his walking are useless. Now there is nothing to give but routine custodial care, and you patiently strive to restore in the family a sense of responsibility for their own.

No, I shouldn't say there is nothing to give but custodial care. There's friendship. Even a patient well advanced into mental senility senses when he is not wanted and his loneliness combines with his physical unfitness to make his mental health a serious problem. He becomes suspicious, selfishly demanding and stubborn—more and more a burden to himself and others. In his self-pity, he ignores the hardship he imposes upon others. Family fault-finding centers around the aged talking too much, interfering in family affairs and slow confused mental reactions. Yet, the present generation is but little schooled in the spirit of sacrifice. Often an admonition to be patient is better received and acted upon by the old people who are ill than by the younger people who are caring for them. Again, there is no form of teaching so effective as example.

No form of psychotherapy works like friendliness. When the old person realizes that you come to him because you want to, because you really like him, your problem is half solved. You have opened the way, many times to a philosophy that is wholly strange to him. It is the Christian philosophy of growing old, for it is Christian faith alone that makes old age desirable, beautiful and hopeful, a fitting preparation for death and eternity.

And only Christian faith can enable one to care for the old in a Christ-like manner. If children have been reared without knowing God, or having been brought up in Christian homes are only outwardly religious, no amount of reproach will teach them to see in an aged dependent, the image of Christ suffering. But example can teach them; usually it does if you keep at it long enough.

It does take a long time and the numbers of the aged grow and grow. Comparatively the numbers of those who dedicate themselves to such work are few.

Out of this urgent need for assistance to old people has grown a volunteer organization accessory to our Congregation. We call these volunteers, Dominicanettes. They are young, high school students, many of them. But age loves youth, we find, especially when they come bringing new and stimulating interests, the exuberant spirits of the very young and a genuinely Christ-like desire to relieve suffering. They fill a real place in our program and fill it well.

Grandma Babcock had always lived in upstate New York. She and Grandpa were both farm raised and they supposed that at least one of the children would stay on the old place where Grandpa had been born. They all worked hard and one by one the children went away to school but none of them came back to stay. First the boys got city jobs, then Mary, the daughter, got married. And she went to New York to live. Grandpa tried to make it go alone. Then Grandma found him one day on the threshold of the barn. He was dead. It was just after the doctor down at Watkinsville had told her that the lump on her breast was cancer.

So she had to go to live with Mary. She was kind of frightened to think of living in that big city, but that was what you did when you got old—you went to live with one of your children. She'd had her mother with her and then Grandpa's father. Both of them were bedridden quite a while and she had taken care of them herself until they died.

Mary lived in a walk-up in the Bronx. Grandma hadn't been there a day before she knew she was one too many. She felt useless and in the way. Her own mother used to wash dishes and mend, and watch the children in the yard. But Grandma scarcely saw Mary's children. They stayed on at the playground after school. After supper they listened to the radio while they did their homework. Then they went to bed in the living room because Grandma had their bed. They thought she was a nuisance. And she knew it. The bewilderment in her eyes gave way to pain and her proud old chin went higher and higher. One day she ventured out and before she returned she had found a room. That day she moved.

Meanwhile, the pain in her breast grew steadily worse. "When I get took bad," she said, "I'll go to a Home." She had heard of such places. Poor Grandma, she didn't know how hard it was to find one. The bad days came, sooner than she expected.

It was Mary who came to us. "Sister, what can I do? The apartment is so small. And I don't want the children going out every night to—I don't know where—because Grandma is sick and can't stand noise. But I can't bear to see her go to the City Home or any other Home if there was one, and she could afford it."

The Dominicanettes were the answer. First they came only with Sister when she bathed Grandma and dressed the cancerous breast. But as the days came when she needed more time they stayed with her in after-school hours and on Saturdays to permit Mary to spend time with her children. They shopped for Grandma, read to her, and brought her news and chatter from the busy world outside. Sister's duties occupied the morning, Mary remained at night and the Dominicanettes did the rest. Don't let anyone tell you the girls of today aren't solid. Those girls stick to the last. Two of them were present the evening Grandma died.

We have to work with them, train them and guide them, but they are worth it. Some enter our Community, others go to teaching Communities, more of them marry. All of them have learned and we believe will teach, in classrooms or in their homes, another generation to love and serve the aging.

HOW THE VOLUNTEER ENCOURAGES THE AGED TO FIND NEW INTERESTS

Mrs. Jane De Voy Gilday, *Supervisor, Department of Family Care, The Catholic Charities Bureau of the Archdiocese of Chicago.*

IN every community, large or small, there are countless lonely, depressed old people with little or no opportunity for stimulating association with the busy world around them. In every community, too, there are fine, charitable, neighborly Catholic people who would bring friendliness and new interests to these old people if they but had the inspiration and direction. The recruiting and training of volunteers is not an easy task, but one that pays rich dividends in an awakened interest in life on the part of the aged. To the friendly visitor it gives a feeling of worthwhile service and satisfaction.

In Chicago last year the Catholic Charity Bureau worked cooperatively with twenty-four senior students at Mundelein College who were majoring in Sociology. Mundelein is to be congratulated for its pioneer work in student participation and interest in the Apostolate of the Aged. Sister Mary Liguori of the Sisters of Charity of the Blessed Virgin Mary, Chairman of the Sociology Department, was the inspiration and guide in the undertaking of this joint project.

An orientation course of three one-hour sessions was given during classroom periods. The first session was given by the speaker. We stressed the ideal of Christian charity as exemplified through a love of neighbor and a friendly concern for the aged. Following this there was a presentation of background material on the growing concern nationally and locally for our aging population.

Since the students were to visit persons who were receiving case work service from the Catholic Bureau, we outlined the functions of the Agency and especially the work of the Department for the Care of the Aged and the Chronically Ill. It is important, I believe, in working with volunteers to define specifically the province of the agency or institution and the province of the volunteer. It was pointed out to the students that many problems and questions would arise which would have to be referred to the caseworker. The role of the volunteer is to provide a sympathetic listening ear, to perform little acts of service, and to bring new interests to the aged person through stimulating conversation about events in the student's college life.

The second session was given by Doctor Ralph Bergen, psychiatrist on the staff of Catholic Charities. If any of the Sisters present who are working with volunteers are fortunate enough to procure the help of a psychiatrist, I believe they will find his direction invaluable. He can point out, as Doctor Bergen did, that people are people regardless of their age. Older men and women differ from individual to individual and are not cut to one pattern any more than other age groups. There are cantankerous and disagreeable people at 30 just as there are at 70. And a well adjusted affable man at 40 will be a pleasant person at 80. The fundamental emotional needs for love and affection, for security, for recognition and a feeling of personal worth are present in the aged as well as young children. The characteristics that result from the stresses of life experiences, loss of loved ones, retirement, a sense of uselessness, rejection, and a feeling of being unwanted were described by our psychiatrist. He suggested ways and means which the volunteer could use to overcome some of these problems.

The third session conducted by the Archdiocesan Supervisor of Charities provided the spiritual background and motivation for the work the volunteers were undertaking. As members of religious communities, you are more keenly aware than I, of the great need for religious vocations to continue the magnificent service to the aged in which Catholic religious orders have been the pioneers and the leaders. Since, as Senior students, the girls would soon make a decision about their career, our Reverend Director spoke of the dedication and consecration of a religious life spent in service to the aged and infirm.

During the period of the orientation course we made a careful selection of persons who would be visited. In working with volunteers, particularly those who are new in the service, it is essential to provide them with sufficient stimulation and satisfaction, so that they will not lose interest and become bored. The old people, both men and women, selected for visits were those we believed would profit most from the enthusiasm and warm friendliness of a volunteer. They were those who had outlived their families and were left with few, if any, friends. Five old people were at the Chicago Home for Incurables, a non-sectarian home whose very name gives the key to the future of its residents. The remainder were in private nursing homes, many of them awaiting admission to a Catholic home for the aged.

It is as important to prepare an old person for a friendly visitor, I believe, as to train the worker. There is a tendency to make plans for an old person without consulting his wishes in the matter. How often are parties given by an outside group for residents in a home for the aged without any participation in the planning by the residents? A personal call was made to tell each old person that we had a college student who would like to pay him a visit. In two cases, where the person concerned was withdrawn and lonely and not willing to put forth the small effort necessary for this new experience, we encountered refusals. This indicated a need for more intensive case work. I note it only to indicate that some people we may think would like company are actually not ready to accept a visitor.

Personal interviews were held with each one of the students at the time the case was assigned. We endeavored to acquaint her with the background and personality traits of the person she would visit. The girls had agreed to visit every two weeks, but in many instances they made weekly visits. After the orientation course group meetings were held monthly for the remainder of the year. Current trends and problems in the case of the aged were presented for the first fifteen minutes. Following this presentation, the volunteers discussed their visits, the reactions of the old persons, and specific problems that arose. After the one-hour meeting there were opportunities for personal conferences.

Perhaps you are wondering, what were the results of this project? . . . what new interests did the volunteers bring to the men and women they visited? Doctor Bergen had told us in the beginning that there were bound to be some failures, and there were. But the success of the work and the value both to the old persons and the volunteers was so satisfying that at the beginning of the current school year Sister Mary Liguori asked us to begin a training course for the present senior students.

First, what did the girls do? Most important, they lent a willing and sympathetic ear to the old person visited. They listened to stories of their early lives, to their trials and tribulations. In turn, the girls talked about events at the college, their dates and special interests. As a warm friendly relationship developed the girls found many opportunities for service. They brought magazines and books at Christmas time, they addressed cards. They wrote letters, and in some instances took their new-found friends for short outings. One student visited an old gentleman who had worked for fifty years as a street car conductor. Her father, too, worked for the street car company, so she brought him with her on one of the visits. It was an event for the old man to talk over old times with some one who shared the same experiences.

Another girl visited an old man who shared the room with an oldster who spoke very little English. The volunteer was of the same nationality, and her greeting in his mother tongue brought a smile of delight to his face. Her weekly visits soon were the one bright light in his drab existence. The home she visited housed eight old men. She found that she had not one man to visit, but eight, each cleanly shaven and dressed in his Sunday best for her visit.

Many old people are unable to get out to do shopping. The girls were able to provide this service. They brought yarn, powder, and other incidentals. Girls who had skill in knitting or crocheting encouraged the old people to renew their interests in doing work of this kind. This sometimes worked in reverse, since in one instance a sweet old grandmother taught her visitor to knit. On each visit she picked up stitches or turned the heel on the argyle socks being made for a favorite boy friend. It gave the old person a thrill of satisfaction to give help to a young person. On one occasion a volunteer remarked, "I think the old people think they're helping us by giving advice and listening to our problems." I answered that for the old persons this was a mark of progress since they then forgot their own trials by feeling they were helping others.

The material service was important, but more important still for the girls was their new understanding of old people. We hear a good deal about intolerance of the younger generation for old people. Is it really intolerance or is it actually a lack of understanding? What better way than by actual experience to bridge the gap of fifty or sixty years? Experts in gerontology, psychiatry, and social work tell us we should begin when we are young to prepare for our old age. For any volunteer the visits with old people will be an excellent preparation for his own later years.

What about the reactions of the old people? The most frequent comment I heard from them was, "I just can't believe that young girls would take the time to visit an old person like me." A letter received from one lady is typical. "God love you and thank you for your splendid cooperation in my behalf. It certainly was mighty nice of you to have those young ladies from the college call on us. I shared their company with my associates." What a strengthening of emotional security it gave this aged person to introduce her young college friend to the woman who lived with her. She had so little to share or so few things to give her a feeling of worth with those about her.

In another report written by a volunteer appears this comment: "Mrs. Kelly's whole attitude has changed since the first visit. It is surprising to see the actual facial change. She is much happier now than she was back in October. She feels as though she has something to do and realizes she hasn't been forgotten."

Several of the girls became so attached to their new friends that they continued to visit during the summer months and are still visiting. They send birthday cards, bring homemade cookies, and perform thoughtful acts of kindness.

In many of the communities where the Sisters present are carrying on their work, there are Catholic girls' colleges. I believe you will find it of great service to the residents of your homes for the aged to encourage participation of students, on a volunteer basis. The services they can render are limitless, an annual visit to the cemetery with the old person, making it possible to go to a beauty shop, a special visit on holidays, or transacting some small business matter.

The services to the Sisters in a Home can be of real value as well. We suggest helping with holiday decorations, enlisting talent for programs, or providing a companion for a visit to the doctor. The Sister will know better than I the help that is needed in the routine operation of a Home. Recently a group of volunteers in Chicago has offered to organize and operate a beauty parlor for the residents at Sacred Heart Home, an archdiocesan home operated by the Carmelite Sisters for the aged and infirm. A group of men from a St. Vincent de Paul Conference have adopted the male residents and provided Sunday outings as well as other small services. Volunteer work brings happiness and a strengthening of emotional security to old people. It will be well worth the time and effort you will expend in organizing a volunteer program to work with the aged that you serve.

THE COAL INDUSTRY AND THE PHYSICALLY HANDICAPPED

THOMAS KENNEDY, *Vice-President, United Mine Workers of America, Washington, D. C.*

TO get a clear picture on this matter, one must understand that the coal industry has two separate and component parts: (1) The bituminous coal industry and (2) the anthracite industry. More than 400,000 persons are employed in the bituminous coal industry and about 75,000 in the anthracite industry.

The United Mine Workers of America Welfare and Retirement Fund has been set up in the bituminous field and the Anthracite Health and Welfare Fund covers the anthracite industry. These are two separate organizations and function under two different boards of trustees. The revenue is derived from the $0.30 per ton which the operators pay into the Funds on every ton of coal mined for use or for sale.

The retirement pensions paid by these Funds, pension payments of $100.00 per month are authorized to persons who are 60 years of age; who have 20 years service in the industry and who retired from the industry on or after June 1, 1946.

This $100.00 per month is paid in addition to whatever pension might be secured from the Federal Old Age Security measure. Our records show that well over 25,000 men, who formerly worked in the anthracite and bituminous coal industries, now receive these pensions. Time spent in the coal industries by these pensioners averages over 33 years per man. Of course, it should be understood that no person under 65 years of age receives a federal old age pension.

The United Mine Workers of America has taken the position that the proper care of the human element in the mining industry should be charged to the cost of production and not assessed against the taxpayers as a whole. To that degree, we think it's a step in the direction of free government. It is contrary to the concept that the Government should do everything for its citizens. The industry should do its share, and the commodity should bear the cost of it—whatever that may be.

In addition to pensions the coal industry provides many work opportunities for men who cannot perform a full day's work. These jobs are generally filled by the aged and by the physically handicapped. They are such jobs as lampmen, wash house attendants, compressor engineers, sub-station attendants, fan engineers, watchmen, slate pickers, and other occupations of a similar nature.

The bituminous Fund has performed a magnificent job in handling paraplegics. The treatments administered and rehabilitation accomplished in this field cannot be equalled in this or any other country. Over 600 paraplegic cases up to this time have been treated and helped under this arrangement. Exactly what the Fund does for paraplegics is illustrated in the following case: "Bennie Phillips is a paraplegic who has been aided by the Fund. Bennie Phillips was injured in a mine accident in 1940. His left arm was blown off and he was left completely paralyzed from the waist down. This man, who was described by the doctor as the most helpless and hopeless case he had ever seen, has been rehabilitated through the Fund, and today, instead of still lying on his back and wasting away, is running a bookstore in Colorado. To help the hundreds more like Bennie Phillips as well as the thousands upon thousands of others who, though they are less seriously injured, are still so badly disabled that they cannot be employed, the Fund on November 1, began a new program that is aimed at rehabilitating all disabled miners."

To share in the new rehabilitation benefits or maintenance aid requirements for disabled bituminous mine workers one must have:

"1. Attained the age of 60 years or over at the date of his application and be totally disabled from any occupation for one year preceding the date of his application.
2. Attained the age of 55 years and be under the age of 60 at the date of his application and be totally disabled from any occupation for two years preceding the date of his application.
3. Attained the age of 50 years and under the age of 55 at the date of his application and be totally disabled from any occupation for three years preceding the date of his application.
4. Attained the age of 45 years and under the age of 50 at the date of his application be totally disabled from any occupation for four years preceding the date of his application.
5. Under 45 years of age at the date of his application and be totally disabled from any occupation for five years preceding the time of his application."

This program of rehabilitation in the bituminous coal industry is probably the most far reaching in the United States and the cost thereof will run into many million dollars per year. All of the foregoing reflects the extent of work to be done to take care of the human wastage which has accumulated due to the practices in the coal mining industry up to the present.

In the anthracite industry, in addition to the death benefits and the pension payments—which are the same as in the bituminous—we have a very serious problem concerning the prevalence of silicosis. In a Public Health Survey made several years ago it was found that on the average 25% employed in the anthracite industry were affected by silicosis to some degree.

Under the compensation laws of Pennsylvania total disability must be proven before a person can get benefits under the Pennsylvania Act and if total disability is proved, the maximum payment is only $4,000. Since 1946 the total number of claimants for disability due to silicosis has averaged about 1,000 per year, or a total to date of 4,000 cases.

The Anthracite Health and Welfare Fund started a program just after its inception in order to try to ascertain the causes of this disease and explore methods of treatment and possibilities of curing those suffering from this ailment. The Fund appropriated $575,000 over a 5-year period for this work.

An arrangement has been made with the Jefferson Medical College and Hospital in Philadelphia to take on this project. The Jefferson people have set up a research staff and laboratory facilities to conduct research and treatment. So far 900 patients have been admitted and treated at different periods for silicosis.

Shortness of breath is the principal difficulty in this ailment. A machine has been perfected at Jefferson, through Dr. Motley, for the forced inhalation of medicated oxygen which to date has given great relief to a great number of sufferers. Experiments are being made with new drugs and some of them have resulted in very favorable reactions. Great progress has been made in the work and we look for continued improvements.

In thus rehabilitating the silicotic anthracite mine workers, the Fund makes it possible for them to return to their employment. While only a limited number can resume their arduous duties inside the mine, the majority are competent to perform work outside around the mine, or in other industries where they work in open air.

This is a brief outline of what is being done in the coal industry to meet the hazards of retirement and to help in the rehabilitation of the physically handicapped, especially the silicotic, which is our industry's greatest hazard.

WORK OPPORTUNITIES FOR THE AGED BLIND

Peter J. Salmon, *Executive Director, The Industrial Home for the Blind, Brooklyn, N. Y.*

ALTHOUGH the position of the aged is somewhat similar to that of the physically handicapped, there are differences to be considered. One of these is the fact that the younger group among the physically handicapped may, in many instances, be in good health other than the particular physical handicap itself, such as, loss of an arm, blindness, etc. The physically handicapped person too should be able to look forward to a considerable period of full time gainful employment, whereas with the aged even though employment opportunities are most desirable, they will of necessity have to be limited to the ability of the aged person. I recall a number of years ago, when the question of employment opportunities for the physically handicapped and for prisoners was being discussed, that invariably the reference would be made to the need for employment for the physically handicapped and prisoners. I finally suggested that they do us the great courtesy of at least separating the physically handicapped and the prisoners by a semi-colon. Mission accomplished. It's been done.

It has taken two world wars and the threat of a third to focus attention on the unused potential manpower represented by the considerable number of physically handicapped persons in the United States; and right here is a point which needs clarification. We are told that there are millions of handicapped persons. I know five million is the lowest figure I have heard and I know I have heard a figure as high as twenty-seven million in connection with the recent rehabilitation legislation. I would like to ask where are these twenty-seven million, when we realize that there are today sixty-two million people employed and something less than two million unemployed?

While honest attempts have been made and some progress achieved toward developing a satisfactory definition of the physically handicapped, yet much more is needed. In my own particular field—work for the blind—we developed a definition which has proven generally satisfactory during the past quarter century. I consider the fact of having this definition one of the chief reasons why we have been successful in securing legislation for the blind on both state and federal levels. Because of this fact and because of our insistence on a specialized approach in work for the blind, it has been felt by some of those interested in other types of handicaps that we were working for the blind to the exclusion of others. This really is far from being the case. We earnestly desire and I have personally made the point many times that much more can be accomplished by defining the physically handicapped and particularly by focusing attention on the severely handicapped; also by applying to the severely handicapped the same kind of specialized approach as is done in work for the blind. I am pleased to see some efforts in this direction. For example, who knew anything about the possibilities for the cerebral palsied, until agencies devoted to this handicapped group came into being? And the same is true of the severely crippled, the tuberculous and the cardiacs.

With many of the handicapped, work opportunities exist as they do for other working groups, and specialized counselling and placement is not an essential. But for the severely handicapped specialized counselling and selective placement and workshop employment is indicated. We are at an all time high as far as employment among the general population is concerned. In times such as these, and with a high rate of employment indicated for a long time to come, there is a great possibility for the development of work opportunities for the handicapped. The real danger is that many of the handicapped, and especially those needing careful selective placement may be given jobs based only on the emergency and without taking account of the real abilities of the handicapped worker. In our work with the blind we have learned through sad experience that placement for expediency only meant loss of jobs all too soon. On the other hand, where we have followed our carefully worked out procedure for placing blind persons in industry the results obtained have amply justified the more time-consuming and painstaking approach.

Aside from work opportunities in industry, we seek work opportunities also in small businesses such as operation of stands in public and privately owned office buildings, hospitals and in manufacturing plants. This is a most satisfactory kind of work opportunity. The professions offer a limited field of work opportunity for the blind but one in which a number of them have succeeded despite a singular kind of lack of acceptance by the general public.

Then there is the workshop movement which has had its greatest impetus, in fact, its inception in the field of work for the blind. The workshop at its best offers an essential and continuing service to those blind persons unable to compete in the outside world for a living. It offers training, and wherever possible it graduates its clients into industry or other outside employment where they can enjoy a full competitive status. To give you an idea of the extent of the workshop movement among the blind, let me cite just a few figures: For the calendar year 1949, by way of example, 50 workshops identified with National Industries for the Blind gave employment to 2,604 blind persons; provided wages of $2,382,000 and did a gross business of $10,967,000. There was a time when the workshop movement was greatly maligned and perhaps deservedly so. However, far from falling into disrepute the workshop movement has been improving and expanding.

I mention these avenues of employment for the blind as an indication of the possibilities of similar work opportunities for the physically handicapped. That the trend is in this direction is evidenced by pending legislation. I refer to S. 4051 by Senator Douglas where most of the work opportunities pioneered in by the blind are proposed for the physically handicapped. Among these we might mention the proposals for greatly expanding the workshop movement for the physically handicapped and the setting up of business enterprises. The Douglas bill, as you know, has passed the Senate and by a voice vote is likely to come before the House in the next few months. It is a piece of legislation by the way which should receive the attention of all those interested in work opportunities for the physically handicapped. When it is passed, as seems likely, it will have far-reaching effects on work opportunities for the physically handicapped. I cannot commend the support of this bill too strongly because of its importance to the future of the physically handicapped.

During the meeting of the National Rehabilitation Association held in New York last week, one of the most interesting meetings was devoted to a discussion of the employment of the blind and other physically handicapped. Mr. Leo Perlis for CIO, Mr. Lewis Hines for AFL and Mr. John Convery for National Association of Manufacturers expressed keen interest in doing something concrete to step up employment opportunities for the physically handicapped. There seemed to be a general agreement among these men that the problem had never been formally pointed out to them and it is our understanding that there will be formal discussion on this matter with their individual groups. With an active concern by the two labor unions and the National Association of Manufacturers, a great step forward can be made in the development of work opportunities for the physically handicapped.

To discuss work opportunities for the aged I can come back to work for the blind because in this field we have been dealing with a group, forty-five per cent of whom are sixty-five years of age or over. And so we are at least conscious of some of the problems of the aged among the blind. Now, far be it from me to suggest that a person attaining the age of sixty-five is aged. I will leave that to the OASI. You and I know there is all the difference in the world between a chronological and an actual old age state. Therein lies one of the real problems in developing a program for the aged. And it suggests the need which is indicated otherwise also, of a personalized approach to the problem.

As you are aware, there has been an important contribution made on this subject by the discussions recently held here in Washington under the auspices of the Federal Security Agency. Work opportunities for the aged are but one aspect of a manifold number of areas yet to be developed before anything approaching a satisfactory program for the aging can be attained.

In specific fields of endeavor such as my own, we have set up limited work opportunities for the aged. These work opportunities are limited with respect to the stress and strain they demand of the worker, and unfortunately they are also still limited to but a few occupations and the numbers they employ. In our case they do, however, represent the result of a realization of the compelling desire for work on the part of the older blind persons we serve. They point up a fact which stands out in bold relief and that is that even advanced age fails to diminish the human desire to perform useful, gainful work. Perhaps this is truer of the blind man than of the aged, as such, but I doubt it. Work more than any other single thing in life for the average normal person represents a tie to life itself, which can do untold damage if severed without warning or adequate preparation. And while gainful employment as such may be terminated satisfactorily in most instances with proper preparation and if adequate security is assured, work for the sake of doing, and work for service, and doing something or other which keeps us wanted would surely seem a desirable thing to have till the end of our days. If geriatrics is considered as a program that has for one of its chief goals a more healthful and zestful old age, it has a great deal to commend it. We have begun such a program in the medical department of the Industrial Home for the Blind.

As to specific work opportunities for the aged, they will and should be as varied as possible. In a limited way, as I have said, we have provided work for older folks by eliminating strain from a number of our machines in our workshop industries. We have in addition a number of hand operations. We have separated the work program for the aged in what we call our Opportunity Department from the regular production departments. Here we offer a service to the older blind persons of our community. In this department there is no production urged on the individual. Hours of work are limited to five a day and twenty-five hours a week. Work opportunities are selected so as not to make any demands beyond the ability of the individual. Rates of pay, however, are based on comparable rates paid for like operations in our production departments wherever they exist. A flat rate of pay of $10.00 per week is guaranteed to each worker regardless of his earning ability on piece rates for a twenty-five-hour week, which represents 40c per hour.

We have not been able to place older blind men in industry. With the increase in general of the aged and with today's employment demands at such a high level, opportunity will be available to some of them to get back into the stream of employment. With the possible ups and downs of employment levels, I cannot catalog work opportunities for the aged at this point. However, I think it is more important to spell out a philosophy concerning the aged and their needs including full-time, part-time, gainful or pastime employment.

Social Security and private pensions alone do not give the answer. Nor do work opportunities. With a long and in most cases a useful life lived up to the point of old age, it must surely be tragic to suddenly come to a void in one's life of not being wanted and to feel all usefulness is in the past. It would seem to me that now that we recognize the fact that we have become and will continue to be a nation with a substantial proportion of older folks that we must go back to the prime of life or earlier to plan individually for the needs of the aged and the community itself needs to do the same.

Then finally, there is the individual himself. This problem is primarily his and he should take part in its solution. To some extent at least older age folks should be leaders in movements to help other aged persons just as younger age groups do.

In conclusion, since aging is a process that continues for a considerable period of time and since this process may bring additional physical and other handicaps, nothing short of an active enlightened program, which begins before the period of actual aging sets in, will help to solve this problem which brings with it so many problems. Recognition of the problem itself by the National Conference of Catholic Charities and the St. Vincent de Paul Society is a most gratifying and encouraging sign. While the subject of the aged is still a wide open one, the fact that we are concerned about it and have a willingness and a sincere desire to do something about it will, I hope, result in the development of a sound realistic program for the aged.

A VINCENTIAN PROGRAM FOR THE AGED AND THE PHYSICALLY HANDICAPPED

Charles A. O'Neill, *Executive Secretary, Society of St. Vincent de Paul, Milwaukee, Wis.*

IN August I had the good fortune of being able to attend the first National Conference on the Aging here in Washington, D. C. The Conference brought home to me in a most conclusive way that the aged, as individuals, have a variety of needs fully as extensive as those of persons in any age period and that failure to satisfy their needs will mean widespread maladjustment and bitterness, not only among the older age groups but also in the general population. It was pointed up time and again during the various sessions that the opportunities of the aging to make full use of their capacities will depend largely on society's adjustment to its new population structure. It was indeed heartening to hear reports which indicated that attitudes which tend to consign older persons to inactive isolation are being discarded. The country, once oriented toward youth, has begun to recognize that it must have additional facilities and services which will enable those who reach the later maturity to round out their years with a sense of usefulness and well-being.

Literature prepared by a Working Committee on the Aging, which you may recall received some widespread publicity, included the following statement: "It is probably correct to say that the strongest single need of adults is for activity which gives them status or recognition as useful, self-supporting members of society and enables them to meet the ordinary cost of living, including maintenance of health and participation in community life. This need for useful activity is ordinarily expressed by most men and some women in the desire for continued gainful employment."

Does not this statement ring true with your own experience? Surely all of us have heard workers protest at having to retire. Just recently "John," one of our Vincentians, who had worked for a company for 45 years, called me and said that he was being retired because he had reached the compulsory retirement age.

He asked if I knew of anything he could do. As he put it, "I am too young to be put on the shelf." It was not just economic security that motivated John to seek continued employment. He wanted to remain active and it was awfully important to him that he be still needed and could be useful. John found another job in September where his age was not held against him. Perhaps it was because it is now relatively easy to secure work, in this time of high employment, that John secured another job. But he is working and happy. Employment in Milwaukee in September was the highest since November, 1948 and continuing upward. 402,000 persons were daily at work and unemployment in the regular work force was down to 6,500. Today's unemployment rate in our city is down to 1.6%. Just before World War II 53,854 were hunting work—or one out of every six employables at that time. Today only one out of 63 is jobless.

I mention this particularly as I am not as yet sure that "John" secured a job because attitudes regarding the employment of the aging have really changed. The proof will come when we have a rise in unemployment. But right now is the time for us to stress the importance of continuing to provide employment for all who wish to work and are able to do so.

It will not be the purpose of this paper to go into the many ramifications of this problem. It is apparent, however, that much thought must be given to many questions, including:

1. Should workers, whose productive capacity has declined, be continued on the job at reduced wages?
2. Should the older worker be encouraged to work part-time?
3. Should the older worker be shifted to a less strenuous occupation?

Or, putting it another way—

Can management and labor develop methods of employing more aged persons by shifting older workers to jobs within their capacities, creating opportunities for part-time employment, and reducing wages as productivity rates decline?

It was recognized in the National Conference on the Aging that any of these adjustments would have to be based on research and would call for education and changes in attitude of workers, management and organized labor.

These are not far-fetched ideas. People in every walk of life are now talking about these down-to-earth issues. Just before I came down to this meeting, I had my hair cut in a neighborhood barber shop by a barber, 79 years of age. He was a very good barber. I asked him what he thought of this whole idea of compulsory retirement. "Well," he said, "I have been cutting hair for sixty years and never thought I was any good until I was about 65. I think though it is best to cut down a bit on hours of work. I believe that some system should be developed whereby two older workers might do the work expected of one younger worker." That was his idea. It indicates, at least, that people are thinking along these lines.

There is, of course, another side. I know of two large Milwaukee employers who will not hire anyone more than 29 years of age. Many other employers consider that a man 50 years of age is too old. In the latter instance, I believe the policy is due to plans requiring retirement at 65, regardless of the ability of the worker to continue in employment. Retirement plans require a specific number of years of employment with an individual firm to establish eligibility for benefits. Because of this requirement the companies refuse to hire workers who are too near the retirement age. Old Age and Survivors Insurance and Old Age Assistance provide incomes for people who qualify after age 65. The three benefit programs have the unfortunate effect of typing persons who reach 65 as unemployable.

I would like to discuss this further but I am supposed to say something about work opportunities for the physically handicapped. I shall necessarily be brief. We have all heard many papers on the handicapped and the great progress being made in vocational rehabilitation and attitudes of employers. There is a wealth of material available on employment experiences, much of which indicates that disabled persons who have had proper rehabilitation instruction and practice can do practically everything that workers without physical handicaps can do. I would merely like to stress the need for more alertness on the part of the Vincentians and social workers in discovering the handicapped cases early and following up each situation until proper adjustments are made. There are all too many handicapped persons who have not taken advantage of the rehabilitation services available in nearly every community. There is also the great need for friendly visiting and personal service that "Visitors" with the spirit of St. Vincent de Paul can give. I would especially urge every Council of the Society of St. Vincent de Paul to make studies in every parish of the number of persons who are physically handicapped, of their spiritual, social and economic situations and their needs for specialized service and employment. In a recent study of Vincentian services for the handicapped in Milwaukee, we found that Vincentians are definitely discovering many new cases, using rehabilitation services, finding employment and as always in St. Vincent de Paul work, "Helping People to Help Themselves." In years past we have frequently emphasized the need for the Society to take a special interest in the handicapped. Spiritual assistance, providing wheelchairs, artificial appliances, material assistance, arranging for operations, securing employment and many other services are provided by Conferences. I don't believe, though, that we have actually done enough in any city to be recognized by agencies serving the handicapped as making a significant contribution in this field. Perhaps this is because we hide our light under the proverbial bushel. At any rate, I feel that we should let people know that the Church is very much concerned about the handicapped and is actually doing something to help meet their needs.

I could not close without mentioning the case of Patrick Murphy who, in my mind, illustrates the great potentialities of both the handicapped and the aging. "Pat" is both aging (72) and handicapped. He came to see me on crutches last summer and asked if the Society would help him get an artificial limb and a job. One leg had been amputated near the hip, but because he was 72, the Rehabilitation Department did not consider him employable and thus he could not qualify for an artificial limb under the Rehabilitation Program. We liked Pat's attitude and recognized the importance of a job for him. Arrangements were made whereby he would be given employment in our Salvage Bureau—which, incidentally, has many fine employees over 70 years of age. The Rehabilitation Department then agreed to match funds with us to meet the cost of the artificial limb on the basis that Pat was employable and would have a job. Shortly after this, we received the following letter:

"Dear Mr. O'Neill:

I thank you very much for making it possible for me to get an artificial limb.

I saw Mr. —— of the Rehabilitation Dept. and he told me that you would find something for me to do at your place. There are a lot of things that I can do, as I am competent with all tools. I can repair or recondition anything that is made with human hands, and I can make from apparently useless articles salable merchandise, and can advise as to what use it can be put to be the most profitable.

I can dress windows and display merchandise to its best advantage and make window signs for displays.

And, of course, I am a salesman and can sell any merchandise.

I would be very pleased to do most anything, or if you could use me in your shop or in your store I would greatly appreciate it.

As soon as I get my leg and am able to get around on it I will be down to see you and I will appreciate anything you can do for me.

Thanking you again, I am

Respectfully yours,

(signed) Patrick Murphy

P.S. There is one exception—I know nothing about radio or television."

We are glad that the Society can offer a few opportunities for employment for the aging and the handicapped. We should not expect other employers to hire the handicapped and the aging unless the Church, through its agencies, sets an example. God will be with us if we do our best. The Church has from the beginning assumed care for most of the aging who needed care. Now, with the change in our population structure, there will be even greater need for our traditional institutions. It is imperative also that we develop new services, attitudes and facilities to meet the problems of today and the future.

JOB PLACEMENT THROUGH THE CASE WORK PROCESS

Sister M. Felicia, *Family Caseworker, Catholic Charities of the Archdiocese of Cincinnati.*

In Cincinnati some five years ago, the Vocational Counselor at Xavier University, the Director of Jewish Vocational Service, and the Supervisor of Counseling Service in the Board of Education united as a Post-War Guidance Committee to appeal to the Council of Social Agencies for a Central Vocational Guidance Bureau. The Administrative Committee of the Council of Social Agencies named a group to conduct a survey. This study substantiated the thinking of the Post-War Guidance Committee by pointing up many unmet needs in this area, particularly, in relation to the aging group. The results of the study initiated one meeting of the Administrative Committee to discuss the findings. But here, the undertaking died a natural death because the Chest stated there were no funds to finance such a program.

Nevertheless, the Jewish Vocational Service did not abandon the desire to assist the aging group. Hence, they expanded their program to include the aged. Recently, the Director analyzed the services given the oldsters who constituted 1/3 of the entire case load of 150, counseled within the past year. It was significant to note that some refused sheltered employment at Goodwill Industries because they did not receive a living wage. Others were inactivated, not from a lack of desire to work, but because of discouragement. The Agency is aware of the need for a more numerous qualified staff to follow up such cases.

In exploring the subject of work opportunities throughout the State of Ohio, I learned that Ohio State Employment Service has an expansion program in relation to employment for the aging, but it is still in the embryonic stage. Indiana and Kentucky have made even less progress. Cleveland has gone further than any other city in Ohio in actually putting programs into operation.

Only recently, since the National Conference on Aging was held here in Washington, has conservative Cincinnati taken concerted action by appointing committees to study the problem through the Council of Social Agencies.

It has been found particularly difficult to place an older person if the personnel manager is young. In fact, the Ohio State Employment Service does not even attempt placement of an oldster under such circumstances. According to research figures, older women are more employable than older men. This is due to the fact that women will accept lower paid jobs; such as, cafeteria work or other manual occupations.

In my experience at Santa Maria Community Center after World War II, there were isolated situations of job placement through the case work process. Here is the story of Mrs. S.:

This 65-year-old widow had been last employed in a dress factory in 1943, prior to her husband's death. At the time she came to us, she found her Survivor's Insurance benefits inadequate. The woman had the feeling of being "all washed up," but with the attitude, "I won't accept the old age pension." Having been an excellent cook and housekeeper, she did not lack ability. We pointed out her usefulness in this type of occupation, even though she was rejected from factory employment because of her age.

While we worked with Mrs. S., we also explored possible openings through the classified section of the daily newspapers. A delicatessen owner needed a salad maker, but the age limit was 40. However, I telephoned the employer, identifying myself, and asked for an interview. When I gave my client's age, he reluctantly granted an appointment. After I interpreted the woman's strengths and possibilities, he consented to hire her for a trial period.

After two weeks, I inquired how my client was performing. Mr. J. said, "More efficiently than any younger person I've had on the job during the three years I've been in business." What was the effect on Mrs. S.? The feeling of being useful modified her entire outlook on life, and the monetary compensation for a 30-hour week gave her the material security she needed.

This case presentation may represent an over-simplification of what really happened. However, the time element in actual case work both with Mrs. S. and the employer must be considered.

The situation proves three points: 1. Jobs for older persons are available. 2. Some older persons can modify their attitudes toward types of work other than those in which they were formerly engaged. 3. Caseworkers, counselors, or interested people can interpret to employers the value of hiring the older worker.

In the Cincinnati Machine Tool Plant, of 300 employees, 24.3% are over 60 years of age and 12% are over 65 years. In the Valve Plant, which employs 1800, 6% of these are over 65 years old. Among 777 men employed at the Mattress factory only 2% are over 65 years old. Two department stores and one wholesale dry goods store retain older workers. A can company and several tailoring companies not only retain, but also hire older workers.

Through the Tekawitha Club for oldsters, a Catholic Charities project, the Friendship Club in St. Joseph Parish, and the Oldsters Club at Santa Maria Community Center, some ten or more older women are annually absorbed into the working population by the socialization of members of the group. These find employment as practical nurses, baby-sitters, cafeteria workers, and charwomen. The combined membership of these groups totals about one hundred fifty.

When we shift the scene to the handicapped workers, the picture is much brighter. The abnormal labor market in both World Wars focused attention upon the handicapped. Besides, the setting up of the Federal-State Vocational Rehabilitation Bureaus has aided the handicapped to be absorbed into employment.

The Ohio Vocational Rehabilitation Bureau in our city cooperates with the patient's attending physician, or the medical staff and medical social workers in the clinic at General Hospital to determine employability. Clients who need supportive help in preparation for placement are referred to a casework agency. Then the worker and the counselor cooperate to integrate the handicapped person into the working population.

One deaf client in my case load, and known to Vocational Rehabilitation, has need to modify his attitude toward both his employers and fellow workmen. Recently, Mr. W. reported he was out of work. He had been employed as a paperhanger and was dissatisfied with his wages, as compared to that of others who do less work—according to him. I attempted to assist him in facing his own personality problems, and then referred him to his vocational counselor. He is now employed, learning the shoe trade at a factory. His employer states his job performance is good, and his attitude is fair. We shall continue to see this man periodically because of his seeming paranoid tendencies.

In June, 1947, Mrs. D., 35, a convert, was referred to Catholic Charities for casework service by Vocational Rehabilitation Bureau. The woman had been married twice—both unions ending in divorce. She became alcoholic and a drug addict. Mrs. D. suffered third degree burns as a result of falling asleep while smoking, after taking an overdose of seconal. Amputation of the right leg above the knee, and the left hand slightly below the wrist was necessary.

Prior to her accident, she was seen by the psychiatrist at Central Clinic, who diagnosed her as a psychopath. When our Agency accepted the case, the psychiatrist had changed his diagnosis of Mrs. D. He felt the woman had matured during her eighteen months convalescence at the hospital.

While convalescing, Mrs. D. had expressed a need for religious affiliation. The Catholic chaplain instructed her and she was received into the Church.

Since Mrs. D. was without relatives and financial resources, the hospital referred her to Vocational Rehabilitation for planning. The Bureau purchased her an artificial leg. Having discussed occupations with Mrs. D. following a psychological test, the Bureau made plans for her to receive a business education.

As the caseworker, I was given the job of finding suitable living quarters for the woman and of assisting her to accept this training program. While the Bureau financed Mrs. D.'s education, we paid half the cost of room and board. The balance was met by the Fleischmann Fund for the handicapped. Since the program indicated extended service until our client would be self-supporting, we referred the financial situation to the Department of Public Welfare. We continued in a supportive casework role.

Mrs. D. made excellent progress in her studies; however, she did not complete the course nor did she enter the business field. She reverted to alcohol, and association with persons of ill repute.

When it became necessary for me to discuss this matter with Mrs. D., she withdrew. Having made several vain attempts to contact her, we closed the case.

Here is a situation in which six agencies were interested; namely, Social Service, General Hospital, Central Psychiatric Clinic, Vocational Rehabilitation Bureau, Catholic Charities, Fleischmann Fund, and the Department of Public Welfare. This case graphically points out that it is the type of person with established behavior patterns, that is significant when we are considering rehabilitation. The psychiatrist's original diagnosis was probably correct. We were attempting work with a psychopath.

Mr. G.'s situation was more successful than the preceding one. He applied in person at Catholic Charities for help in securing work. He was a 38-year-old who was slightly crippled, following an attack of polio at the age of 3. Mr. G. had held office positions the greater part of the time since his graduation from high school. For a short period he attempted to operate a delicatessen which his father had purchased for him on a loan basis. His wife objected to helping him, and hiring outside clerks made it impossible for him to get ahead. He sold the store, and returned to his office job. Mr. G. felt that others were preferred to him in the place where he was employed.

As the caseworker, I felt Mr. G. was expressing job dissatisfaction; hence, I referred him to Vocational Rehabilitation Bureau for counsel. The report from the Bureau indicated that Mr. G. was not dissatisfied on the job, but in many areas needed psychotherapy. We then referred him to Central Clinic, where he was seen frequently by the psychiatrist. He is now employed in an office and he is reported as doing well. Furthermore, his relationship with others has improved.

In several cases with the aged and physically handicapped, we have used our own Guidance Clinic for psychological testing and psychotherapy before we attempted to integrate these persons into the working population.

In conclusion, it remains for us, as caseworkers, or interested persons, to utilize to the fullest, the facilities we have for the employment of the handicapped. Relative to the aging group, we must transfer our medical experiences in the science of geriatrics into social attitudes. Permit me to quote Dr. Martin Gumpert, physician and author of the book, *You Are Younger Thank You Think,* "If we accept the older citizen as an asset to our community instead of a burden, if we restore his dignity and independence, if we respect his rights and challenge his responsibilities, we may be on our way to fulfill mankind's most ardent hope: A mature society governed by wisdom."

COOPERATION OF CATHOLIC AGENCIES, ORGANIZED LABOR AND MANAGEMENT ON THE LOCAL LEVEL

RT. REV. MSGR. VINCENT W. COOKE, *Archdiocesan Supervisor of Charities, Catholic Charities of Chicago.*

A FEW years ago Pope Pius XII in commenting on the respective roles of management and labor in a Christian society, earnestly requested that in certain situations, both subordinate their particular interests to the common welfare. While this comment of the Holy Father was occasioned by his concern with nationwide industrial disputes, I think that the common welfare makes an excellent basis for the subject under discussion today.

Because of the human dignity of an employee, management has a responsibility for his welfare not only from the standpoint of efficient operation but especially from that of Christian social ethics. Hence, we see today the employment by management of personnel councilors and even of social workers to deal with problems affecting the efficiency of operation such as absenteeism, absentmindedness, discontent and so forth.

On the other hand the very philosophical foundation of the labor movement is the welfare of its members, being as it is a free association of many individuals for their mutual benefit.

Finally, Catholic Charities is an association instituted by the Church on a diocesan-wide basis to deal with those problems of its individual members which can not readily be handled on a neighborly or parochial basis.

Thus the Catholic union employee in need of welfare services has three possible resources, namely the personnel officer of his employer, the shop steward of his union or the Catholic Charities worker of his Church. To whom shall he go? Shall the personnel officer compete with the union steward? Shall they both ignore the local Charities office set up specifically to handle such problems?

Rather than conflict, this presents an excellent opportunity for cooperation—for teamwork. The union steward and the personnel officer examine together the problem of the employee and together discuss the possibility of a solution with the Catholic Charities caseworker. To implement a program of this kind the following steps should be taken:

1. The local Catholic Charities should draw up a list of its available services.
2. This list should be sent to the local labor unions and personnel directors of the various industries of the diocese.
3. A covering memorandum should be sent outlining the procedure whereby both shop steward and personnel officer discuss an employee's problem and mutually contact the local Catholic Charities.
4. A report of the Charities worker of the solution for the difficulty should be sent jointly to the personnel man and the shop steward.

A program of this type would tend to achieve a closer relationship and a better understanding between labor and management and a better appreciation by both these associations of the works of charity in their community.

How are we going to effect this program? Since it will be somewhat of a pioneer project, a general outline is proposed which may vary in different communities.

1. The Charities director should assume the initiative by outlining a program such as described above and submit it for discussion to the representatives of labor and management who are represented on community-wide boards such as Chests or Funds.

2. When a definite program has been accepted by the representatives of labor, management and local Charities, this program should be brought to the attention of every industry and every labor union in the community. A list of industries which employ union labor can readily be drawn up by the labor union people.

3. A liaison person should be appointed in each Charities office to handle requests of management and labor for service.

4. A board representative of management, labor and Charities should be instituted to meet periodically to discuss the effectiveness of the program, the suggestions for improvement and the methods of expansion.

5. A program of education should be instituted by this Board whereby the social programs of each association will become well known to the representatives of the other two; for example:

a) The sick benefit and pension plans, the employee loan associations of industry.

b) The hospital, pension and other social benefits of the labor unions.

c) The various programs of relief for children, for family service of the Catholic Charities and the St. Vincent de Paul Society.

d) Make the "look see" tours of the Community Chest or Fund available not only to employees as at present but also to the key representatives of management and labor in order that they too will develop a deeper appreciation of the sacrifices of our sisters, priests and lay personnel on behalf of our less fortunate brothers.

6. Catholic Charities should have representation of both labor and management not only on the board of its central agency but also on the boards of all the institutions and agencies of Charity in the community.

7. Work toward a deeper appreciation of real Charity on the part of all three associations. Let us all be mindful that we are banding together not for the purpose of furthering our own cause or for what we will get out of our cooperation but rather for the purpose of helping our fellow man. For example, management should not resent the Catholic Charities feeding, clothing and housing a striking employee's family if they are in real need; after all in Christian Charity, we aspire to be the Good Samaritan. On the other hand labor should not resent the wage earner being asked to accept temporary employment elsewhere during a strike to help support his family if this be possible. By the same token, Catholic Charities should not resent but rather encourage the efforts of management and labor to provide welfare services for their membership so long as the religious faith of Catholic members is not endangered.

The foregoing thoughts are very general but they will serve as a start toward a system of cooperation between labor, management and Catholic Charities in a community. There will be many valleys to fill, and many mountains to level before we reach a smooth working and effective cooperation but above all, let's get started. Let the chips fall where they may.

Labor, management and Catholic Charities stand today as the three greatest free associations interested in private initiative. Each association has felt the sting and is fighting furiously to beat off the efforts of those who would destroy our freedom and life by absorbing us into a totalitarian society. Let us hope that the gentle yeast of Christian charity will form the catalytic agent to bind us together in the common cause of free charitable initiative on behalf of our less fortunate brethren. In plain English, here is our opportunity. Let's grasp it. As a great American once said, "Let's all hang together, lest we all hang separately."

CATHOLIC AGENCIES AND COOPERATION WITH ORGANIZED LABOR AND MANAGEMENT ON THE LOCAL LEVEL

REGINALD T. KENNEDY, *A. F. of L. Associate Director, Labor Participation Department, Community Chests and Councils of America, Inc.*

AT last year's National Conference of Catholic Charities held in Atlantic City we had the opportunity of presenting some basic points in organized labor's participation in boards and programs of Catholic Charities. We reviewed briefly organized labor's traditional interest in health and welfare programs that affected not only themselves but the entire community, the increased recognition that was being given to the organized worker as a financial contributor to voluntary agencies, the value that would result in having representatives of organized labor serving on agency boards, and the educational task that could be performed with the whole community through organized labor's participation.

As we objectively survey the progress made within the past year we can honestly conclude that the discussions at last year's conference laid a strong foundation for sound cooperation between Catholic agencies and organized labor. We trust that this cooperation will be a criterion to other national groupings of voluntary agencies to invite representatives of organized labor not only to present their views at formal sessions but to be given the opportunity of taking part in the workshop sessions and discussions.

This year's conference witnesses another step forward in a sane and intelligent approach to increasing lay participation in the Catholic Charities program. Whereas last year the topic for the general session at which representatives from organized labor spoke was confined to "Labor Participation" this year the session includes "Organized Labor and Management on the Local Level." This is significant. Last year we concentrated on general principles. Undoubtedly, as many of you tried to apply these principles in your own community you ran into some roadblocks and so at this conference we will discuss participation on the local level.

As was stated last year, if the interest of the national organizations of labor in voluntary health and welfare activities is to be of value it must be put into operation on the local level. A good example of this is the experience of local Community Chests and Councils. When the Labor Participation Department of 3 C's was originally organized many local Chests and Councils assumed that cooperation on the national level automatically meant cooperation on the local level. We told them then, as we are telling them now, that as essential as national cooperation may be, nevertheless, to get the full value of this cooperation local Chests and Councils must have a year-round local program with labor and management. Where Chests have put into action a true year-round program they have found that fund campaigning among members of organized labor is more productive of results.

Furthermore, and this is of equal importance, it has been found that members of organized labor have a better understanding of the activities of the agencies and in the case of some agencies have immeasurably increased their volunteer participation. Such programs have gone far in correcting a fault that Charles MacGowan, Vice President of the A. F. of L., and president of the International Brotherhood of Boiler Makers, Iron

Ship Builders and Helpers of America, pointed out when he said, "The resistance of some wage earners to the Community Chest drive is basically due to a lack of information" and that "some labor people of this country are not taking in wholeheartedly the Community Chest program because of this lack of real information."

Before going into specific suggestions on programs let me cite the attitude of labor and management on the value of both cooperating with voluntary agencies on the local level. President Green of the American Federation of Labor has said that, "In having representatives from labor, management and the professions serving on the boards and committees of Community Chests and Councils, and their participating Red Feather agencies, they exemplify the American and democratic practice of all groups in our nation cooperating to serve all the people."

Recently, the chairman of the board of one of our largest industries said, "Let's begin at the grass roots with people of goodwill of all public groups meeting to discover the basic mutuality of interests of every American. A start might be made by business and industry extending an invitation to agriculture and labor to take part in the programs of community activities." What has been said about these agencies applies, in my opinion, just as well to Catholic agencies, many of which are Red Feather agencies.

The program advanced by the American Federation of Labor for cooperation of the voluntary health and welfare agencies with the local membership of the A. F. of L. is a very simple one and has four basic points. But like all simple and basic programs it requires conscientious and consistent work. It is as follows:

1. A year-round Labor-Management Committee.
2. Tours to agencies.
3. A. F. of L.—Social Work Institutes.
4. Speakers from agencies addressing union meetings.

Under point one—a year-round Labor-Management Committee—we wish to emphasize the overlooked phrase "year-round." Recently one of your members, upon reviewing our recommendations in a particular city where the relationship between organized labor and the charity agencies left much to be desired and had experienced much that should be avoided, said, "But we do have labor-management committees that have met yearly just before the campaign time." That is not the type of labor-management committee that we are advocating. We mean one that meets regularly throughout the year. It need not be large but it should be representative of organized labor and management in the community. And there would be plenty of work to keep the committee occupied.

In almost all troublesome spots, upon analysis, we come back to the conclusion of Vice President MacGowan that I have cited. One of the tasks of this labor-management committee would be to put into operation the other three basic points in the program. But other things could come to the committee's attention. For instance, one of the main criticisms that has come to our attention is the difficulty that agencies have in securing representation from labor and in improving attendance at committee meetings by labor representatives when they are secured. This could be handled by the committee. Quite often a representative does not attend because it conflicts with his working hours. This occurs particularly in cities of medium size. A labor-management committee would be helpful in solving some of these problems. Another suggestion would be to air-out grievances before they are presented to full committees. Quite often when labor is rebuffed with a grievance before a full committee of an agency they learn afterwards that had representatives of management known the complete facts they would have joined with labor in correcting a legitimate grievance that affected more than the members of organized labor.

The second point is Red Feather tours, "Come and See Tours," agency tours, or whatever you wish to call them. They are visits by lay people to your agencies. Many of you already have similar programs in effect but we believe that in order to obtain the maximum cooperation from organized labor and management on the local level such tours or visits should be group tours by members of organized labor, by representatives of management, or by both combined. Here again a labor-management committee could make arrangements in cooperation with your local charities and as in the case of St. Louis arrange to have many of them on company time. It is rather difficult to have the union member surrender his day off that he ordinarily devotes to his own family in order to visit agencies.

Untold good public relations result from such visits and interest in the agency work is definitely stimulated among members of organized labor. The impression is made not only upon the union and management members attending but they also carry the message back to their fellow workers, to their families, and to their neighbors. The general press and the labor press also find such visits of real human interest and bring your message to an ever-widening public.

Experience backs up point three, A. F. of L., Management and Agency Institutes. Let me cite just one example. In the state of Connecticut for the past two years we have conducted pilot institutes using the city of New Haven as the host city. In brief these institutes take up an entire day, cover a wide range of charitable activities, and have as spokesmen representatives from organized labor, management and the agencies and with an audience drawn from all three groups. Frankly, in few areas, when we initiated the institute idea, have we met with such apathy and indifference, and in some cases antagonism, to voluntary agencies as we met in this area. However, after leaders from organized labor and the social agencies carried the invitation to the institute to meetings of central bodies and local union meetings we did have a successful meeting. The second year it was easier to promote attendance. This time management sought to obtain attendance at the meeting and had a spokesman on the platform. Attendance was more than doubled. Whereas the first year the press handled the institute in routine fashion, the second year it was given exceptional coverage and the radio stations gave it priority time. Your president, Mr. Borgia Butler, can verify my testimony as he was the principal speaker at the meeting.

Now as to enduring results. The attitude of organized labor to the voluntary agencies has undergone considerable change. Members of organized labor are eager to serve on boards and to attend meetings faithfully, they welcome tours and speakers from agencies at their meetings. As far as financial contributions are concerned the Chests of Connecticut can answer as to the increased returns.

As to point four, speakers from agencies addressing union meetings, this is such an obvious way to carry your message to a wide audience that it is difficult to understand why it has not been more fully utilized. It has been our experience that not only are unions willing to extend the privilege of the floor to outside speakers with an interesting message but welcome the opportunity of doing so. It is a simple means of telling union members what you and other voluntary agencies are doing, why you are performing your services of charity, and how union members can be helpful. We are always puzzled when we read of spokesmen from the charity agencies taking the time to address other civic groups but rarely seeking the opportunity to tell their story to union meetings. With a labor-management committee working out a program schedule on a long term basis for addresses both before union meetings and business associations Catholic Charities could well enlist the sympathy and understanding of an influential segment in each community in their aims, principles, and practices.

We are not alone in the thought and conviction that agencies in the health and welfare field should seek advice and assistance from an ever expanding group of citizens in the community if they are effectively to do their job. Recently one of our largest national organizations in a report, urged their local officers to move their planning and periodic stockpiling from behind closed doors and call in the public for consultation. According to this association by enlisting wide participation in the study of current and future facilities—usually done by the officials themselves —whole communities can be mobilized behind expanded programs.

In the case of Catholic Charities, I cannot emphasize too strongly, that if the program that we have suggested is followed, that is, year-round labor-management committees, tours of agencies, speakers addressing union meetings, and A. F. of L. labor-management social work forums, there will be no sacrifice or compromise of principles. Such a year-round program will only lead to better understanding and more ready assistance.

Whatever I have said for closer cooperation and exchange of information has been best said by President William Green in his statement marking the coming 80th anniversary of the American Federation of Labor. In concluding his statement President Green said, "The challenge of living in a democracy requires much thought for the constant development of educational opportunities and information services necessary for wise decisions on new problems. In this world crisis we especially need to concentrate on the agencies that will keep our institutions strong and progressive. Only as all groups meet their proportional share of responsibility for solving national problems and promoting welfare will progress be sound and equal for all."

THE TRAINING OF CATHOLIC WOMEN FOR COMMUNITY PARTICIPATION

MRS. FRANCIS H. BOURKE, *Vice President in charge of Social Service Department, League of Catholic Women, Detroit, Mich.*

ALL cannot fit into any set pattern of needs, recruitment, training, supervision and rewards for volunteers. The League of Catholic Women in Detroit was primarily founded because of the need of housing for the Catholic working girl in our large city. Similar in kind to the Y. W. C. A., this residence home and cafeteria plus a Catholic Women's Activities building were erected some forty years ago through the tireless efforts of Catholic volunteer women.

Hand in hand with the establishment of this residence for Catholic working girls came the apparent and pressing need to help them with their many problems. Consequently the League set up a Social Service Department in our building to meet this need. This department today is still functioning only under a newly acquired name—Youth Service Bureau. This bureau deals with youth-centered problems while the Catholic Family Center of Detroit very ably handles the family-centered problems. This bureau is Community Fund supported, and so ably directed by Doctor Olive Gage, a super product of the National Catholic School of Social Service.

As the League Membership grew—it now stands at 18,000 Catholic Women—it became apparent that we could fulfill other unmet Catholic needs in our community. It was realized that we should broaden our base of interests for Catholic volunteer preparation and participation. The outgrowth of this realization are the following services and programs conducted under the auspices of the League.

Three community houses or settlements, namely:

(1) Saint Peter Claver Community House serving a needful Negro clientele in its area and Community Fund supported. However, the Nursery School part of this agency's program is League supported.

(2) Father Weinman Settlement serving an Irish clientele and Community Fund supported.

(3) Casa Maria—a community house serving the needs of the Mexican and Maltese. This house is administered by the League of Catholic Women and financially supported by the Archdiocesan Development Fund.

All three of these houses are run by boards composed of members of the League of Catholic Women but directed by trained staff. They afford Catholic volunteer service for those members interested in group work and recreation.

Another outgrowth of an unmet Catholic need stemmed from our Youth Service Bureau's interest in the Catholic girl's problem. The result is our treatment home called Barat House for disturbed adolescent girls. It is a constant headache and heartache, but we are pioneers in this field in Detroit. This agency, too, is Community Fund supported, directed by Miss Olive Gage, and I am proud to say our Psychiatric Consultant is Dr. Aloysius Church. Dr. Church is already greatly overworked in Detroit, so he didn't need this free ad, but I did want him to know how much we appreciate his services. Barat House is the greatest challenge any volunteer in our organization can buck up against, and yet it has vast appeal.

Over the period of years, dedicated as we are to Youth Service, we had to meet the need for summer camp opportunities for those we were serving. So we set up a project called the Bargain Counter run in competition to the Saint Vincent de Paul Society. This project is a very popular one and attracts many loyal volunteers. The Bargain Counter is most generous with their proceeds and allocates them most fairly to all of our child caring agencies of the League of Catholic women annually. This year they were so benevolent that they gave the money to build a Catholic chapel at the C. Y. O. Boys' Camp.

Even though our organization is dedicated to Catholic youth so many of us after forty years must turn our thoughts to the needs of the aged. We have a much envied volunteer program called the Friendly Visitors. This is a very appealing area of volunteer service for our members.

Since so much stress has been placed here at this Conference on Catholic young people's interest in the Apostolate of Charity, I last, but not least, point to the Junior Unit of the League of Catholic Women with justifiable pride. This is a highly active group of young, mostly unmarried business girls, whose program is primarily Catholic charity with a Catholic social program as a subsidiary, but wholesome, factor.

Now the recruitment of volunteers or members in the League to do all of these programs effectively comes from an annual solicitation of dues-paying members from within the parishes. This is done on a parish level with the assistance or resistance of the pastors. This year through the instigation and inspiration of the Assistant Secretary for Charities in Detroit, we are starting to organize in each parish a nucleus of about five women whom the League intends to train with an orientation course in volunteer service with special emphasis on Catholic and community resources, hoping thereby these women can assist their pastors and priests as the day by day needs arise to do God's Corporal Works of Mercy.

With the upgrading of staff in all of our agencies we are ing, supervision follow-up, group conferences and deep appreviatio attracting more and more students and volunteers to our program. Training, supervision follow-up, group conferences and deep appreciation for services rendered are being stressed more and more. In our community we are using very successfully in the neighborhood in which we serve, teen-age girls in our stay-at-home summer camp program.

As for reward, I'm afraid most of us are depending on that in the hereafter. We do stress, however, the words of Pope Pius the Eleventh that "Catholic Action consists not only in the pursuit of personal perfection but it consists also in the true Apostolate in which Catholics of every Social Class participate." That striving for personal perfection is our only earthly reward.

We do, however, have pins as reward for the members of our Junior Unit believing, I guess, that they are a little further away from their heavenly reward than we "elderberries" and need a little tangible something that says "thank you" for your signal volunteer during the year. These pins are given out most discriminately and are highly cherished by the recipients.

The League is constantly at work educating and encouraging our members in the field of Catholic action. We have an amazing number of our members serving on Boards in our large community. They are active and Catholic as they participate and not just rubber stamps and window dressing.

NATIONAL CATHOLIC COMMUNITY SERVICE AND THE VETERANS ADMINISTRATION HOSPITAL COMMITTEE

KATHARINA P. FLANAGAN, *Secretary, National Catholic Community Service, Veterans Administration Committee, Archdiocese of Boston.*

I AM a volunteer in the program of the National Catholic Community Service as it relates to the Veterans Administration Hospitals throughout the country. The program is known as the NCCS-VA Hospital Service and was authorized by the Administrative Board of the Bishops to provide a program of Catholic volunteer service in Veterans Administration hospitals. Its function is to coordinate the activities of local Catholic groups offering volunteer services in the veterans' hospitals.

To the Advisory Committee of each V. A. hospital there is appointed by the bishop of the diocese a local Catholic volunteer, serving as the National Catholic Community Service representative. He or she recruits Catholic volunteers and coordinates activities of Catholic volunteer groups at the hospital. To assist this representative, there is appointed by the Bishop a Diocesan NCCS-VA Hospital Committee made up of representatives of different organizations. To date, this volunteer program operates in 84 dioceses, 134 VA hospitals, 48 states and the District of Columbia.

My association with National Catholic Community Service began in 1942 when I became director of a USO Club sponsored by National Catholic Community Service, and where I learned both the value of, and the need for, volunteers. The professional just couldn't work without the volunteer. The program was so magnificent, both in stature and aims, that it could not have operated successfully otherwise. In common with other organizations, following the war, National Catholic Community Service retained its interest in the wounded veteran. I am the secretary of the Archdiocesan NCCS-VA Hospital Committee which serves four hospitals in the Boston Archdiocese. Our Moderator is a former VA Hospital and Army Chaplain, appointed to guide us by His Excellency, Archbishop Cushing. The diocesan committee includes members of the Knights of Columbus, Catholic Daughters of America, Holy Name Society, and other well-known groups. It receives reports of the committees working at the hospitals and recruits volunteers at all times.

Volunteer work in a Veterans Administration Hospital is no easy matter, for in some hospitals mental patients are in the majority. In others, there is practically a transient population. In many cases, the hospital is not easily accesible. Then, too, there is a special technique needed for efficient handling of sick people, and there are people who do not wish to have their privacy invaded. Volunteers need to be taught new skills, or how to exploit those which they possess. In an effort to assist volunteers, Indoctrination and Training Courses are set up frequently at the Hospitals, and all volunteers are required to take them.

What specifically do volunteers do under the National Catholic Community Service-Veterans Hospital Committee? They arrange entertainments and parties; they operate projections; they participate as Junior Hostesses, Senior Hostesses, Hosts; they distribute cigarettes; they supervise games; they service Information Desks and Reception Centers; they sing at Mass or play the organ; they push bed patients in wheel chairs to Mass; they collect religious literature for the chaplain to distribute at the hospitals.

Such a program is always in need of volunteers. That is the challenge that faces us always. To initiate a drive for volunteers, it was decided to organize a Speakers' Bureau, and thus arouse interest in the program. The services of some members of the Catholic Professional and Business Guild were enlisted; a

Speakers' Kit prepared; and a canvass made of all Catholic women's clubs in the Archdiocese for speaking dates. The role of National Catholic Community Service was the important thing to get over to the public, for it was most essential to explain that no Catholic organization would lose its identity while being channeled through the National Catholic Community Services Committee representative on the Volunteer Services Committee of a Veterans Administration Hospital. The Speakers' Bureau paid dividends of increased interest in the program.

Eternal vigilance in the matter of getting volunteers; efficient representation on the Volunteer Services Committee; careful screening whereby the talents of a volunteer are exploited or potential ones developed; publicizing of activities; training of volunteers in the technique of handling patients; imagination in planning a program—these are but a few of the skills necessary for any committee that works at such a hospital.

But the job of a Catholic woman and her participation in a Catholic program are all that and something else. Many a Catholic woman is associated with other programs at the hospitals, and she does a remarkably helpful job; but we think that it is a limited one, for it is only in a program that is recognized as Catholic, that she is permitted officially to give spiritual help to her fellow-member in the Mystical Body of Christ. She can feel happy, as does one woman, that attendance at Sunday Mass at the chapel has increased because she gives up a comfortable morning at home to drive an organist to the hospital. A man received great satisfaction when he helped a chaplain to arrange a Communion Breakfast. A Junior Hostess just by wearing a NCCS sleeve band at a dance tells the world that she is a Catholic girl, while an older woman, meeting up with a patient who is in a bad way spiritually, can help him to finally get to the chaplain. And, as for those Holy Namers who push wheel chair patients to Mass on Sunday, there just aren't enough Sundays in the year for them!

That is the sort of challenge that the National Catholic Community Service program at the Veterans Administration Hospital offers to the Catholic woman. Now that the crisis in Korea is reaping a wartime casualty list, these hospitals anticipate heavier loads. There will be additional thousands of patients as the years roll by—patients who will need the help of an efficient National Catholic Community Service volunteer committee. And that committee will not be efficient unless the Catholic woman dedicates her particular talents and skills to it.

HOW THE NATIONAL COUNCIL OF CATHOLIC WOMEN PREPARES WOMEN FOR PARTICIPATION IN COMMUNITY PROJECTS

MARGARET MEALEY, *Executive Secretary, National Council of Catholic Women, Washington, D. C.*

THIRTY years ago the Most Reverend Bishops of our country asked that Catholic women's organizations federate under the banner of the National Council of Catholic Women as an integral part of the National Catholic Welfare Conference. The purpose of the federation was to unite the endeavors and moral power of Catholic women's organizations for the reconstruction of a Christian society in this nation. Acting as a federation, the National Council of Catholic Women suggests programs to its affiliated units and seeks to stimulate action. Further the N.C.C.W. is a channel through which the resources of the National Catholic Welfare Conference in the fields of education, legislation, social action, public information, etc., are made available to the affiliates. The organizational structure of the federation makes possible the inclusion through her parish unit of every individual woman in the diocese in programs designated with a priority by her Bishop.

The National Council of Catholic Women prepares women for participation in community projects by various methods. First, a national committee system provides a network for the channeling of information from a National Chairman of a given committee, such as the Committee on Cooperating with Catholic Charities, through a diocesan chairman to deanery and parish leaders. Eighteen such national committees are presently established. Some of the committees of interest to this group are: social action, international relations, home and school associations, family and parent education, youth, immigration, resettlement, religious activities and cooperating with Catholic Charities.

To each national committee chairman a consultant, professionally trained, is available to act as a resource person. To illustrate, the Committee on cooperating with Catholic Charities selected for its project this year, work with the aged. Information on this project is disseminated through *Monthly Message,* the official work sheet of the National Council of Catholic Women. The work sheet is mailed monthly, as its name implies, to presidents of diocesan, deanery and parish units, as well as national, state and interparochial groups affiliated with the National Council. Through this work sheet information, resources, methods of implementation and spiritual stimulation are provided for this project and other committee projects selected by the national chairmen in consultation with the headquarters staff. Further information at the working level is frequently requested in turn from the national chairmen, and is provided through correspondence.

A third method to prepare Catholic women for participation in community projects is information made available to them on national movements through *Catholic Action,* the official monthly publication of the National Catholic Welfare Conference. The National Council of Catholic Women is allocated space in this publication and gives information to its affiliated units and all subscribers to the magazine on such topics as the White House Conference, Conference on Aging, Welfare State, and the like. For urgent action on projects, communications are sent by the national president to diocesan presidents or by the national chairman to diocesan chairman, to alert affiliates. As an example, a recent letter asked cooperation in the matter of assistance with job assurances for 50,000 displaced persons. Similar letters are routed to stimulate interest and action for collecting clothing for the Storerooms of the Holy Father. Thus Catholic women are geared quickly to the immediate programs of the Church.

Another method of preparation is through biennial national conventions, where training sessions are provided for delegates from all parts of the country. Two weeks ago in Cleveland, over 2,000 women participated in 16 workshops in the various fields of the apostolate at our silver convention. Regional conferences, such as one held last year in San Antonio, on The Child and His Needs: In Home, School and Community, prepared women not only for these fields of activity in their own community, but for community and state participation in the then proposed White House Conference. Proceedings from such conferences are made available to all affiliated organizations who wish them.

Regularly scheduled institutes on industrial relations, international relations, etc., constitute another training method. Study clubs and special helps in organization techniques where women get experience in speaking and thinking on their feet is a continuous training process. National meetings of general concern are covered by N.C.C.W. and through correspondence Catholic women are alerted to state and local projects. A major area of concern at the time is Civil Defense planning.

Catholic women throughout the nation, seven million federated through the National Council, are an invaluable resource to effectively assist in working for the successful accomplishments of diocesan programs. Further preparation can be given to these women if opportunities are provided in the works of charity to which they will readily dedicate themselves.

PREPARATION OF CATHOLIC WOMEN FOR PARTICIPATION IN COMMUNITY PROJECTS

Mrs. Harold Sinton, *Advisory Board, Juvenile Court, District of Columbia.*

IT IS possible that in many sections of our country, Catholic women make a real contribution to community work. I just haven't lived in those sections, for it has been my experience, especially during 17 years of residence here in the national capital, that a consistent criticism has been leveled at Catholic women as a group, namely—they do not participate in community affairs in proportion to their population. I ask you, do we deserve this censure? I believe that we do! Now, if we deserve it, what are the influences in the average Catholic woman's background that have earned for her, quite unintentionally, I'm sure, that reputation?

Well, to begin with, the parish offers us opportunities for recreation, social life and the exercise of charity. Through its clubs and school, it claims many hours of woman power. This is most exemplary! Parish activities have a long and honorable tradition! Their weakness seems to lie in that seldom do they reach out to include anything on the community level. The danger is in the fact that there are a few women in every parish with leadership potentialities, who become so bogged down with details of the annual turkey dinner and the bingos that in time, they do not see beyond the horizon of their parish. This is a waste of talent and is due to a multiplicity of factors.

For instance, in the generation preceding mine, and before the advent of woman suffrage, most men predicted all sorts of calamities if women got the vote. Pastors admonished women to steer clear of anything connected with the emancipation of women. "You have enough to do to take care of your own families," they'd say. Even today, how often do we hear women say, "I take care of my family—and that's enough." They never heard, apparently, of that oft-quoted line of St. Augustine—"He who says he has done enough has already perished!"

In the schools, the good sisters took their cue from the pastor, and did little to encourage the pupil to pursue the study of community affairs. On college level, education for women has been successfully established for years. Do you honestly feel that these Catholic college faculties have encouraged their graduates to enlist as volunteers in the communities to which they return after graduation?

These defects in the parish and the field of education are just two reasons why my generation reached maturity with reluctance to assume community responsibilities. Sometimes we rationalized and called our prejudices "convictions." We didn't know that the difference between a prejudice and a conviction is that you can explain a conviction without getting mad! And further, though we gave financial aid to our community chests, we were not aware that the obligation to lend moral and spiritual aid was just as fundamental.

The value of a trained group of Catholic women for community participation would be far-reaching. One agency that would profit from such a group would be the Catholic Charities of the diocese. There is usually a Catholic clearing house in every area to which community leaders turn when representation on boards is indicated. Too frequently, the Catholic Agency has nobody available who would be effective. In the common parlance of the day, "they find themselves on the spot."

Let us visualize for a minute, if by contrast, that agency had at its disposal a so-called "pool" of volunteers from which to choose an individual. To elaborate, each parish and school in the diocese might be requested to recruit from one to four or five eligible women, interested in being trained for civic work. There is nothing original about such a venture. It ought to be understood by the applicants that they would be screened before being admitted to the training course. I think age groups should be represented, from the mature woman to the student in junior high school.

The method I think should be adopted in the training course is a "down to earth one" because women are practical in their approach to problems. A suggested outline might be as follows, with changes geared to the needs of each community.

1. Lectures given preferably by a priest with social work training. He might try to convince the ladies that representing the Church in community affairs is just as worthy in the sight of God as if that individual nursed the sick or ladled out soup to the bread line.
2. A history of the community—its type of government and the place for the volunteer among the citizens.
3. A course in Public Speaking, debate and parliamentary law.
4. A study group of "What constitutes a good board member." This might include actual observation of existing agencies, both public and private, and a briefing on the obligation inherent in board membership to interpret the community to the board as well as vice versa.
5. Specialized talks on budgeting, publicity, public relations and personnel work.

And with the completion of the course, instead of presenting the graduate with the traditional diploma, I'd hand her a card on which was written a few lines by M. Louise Haskins—

"And I said to the man at the gate of the Year
Give me a light that I may tread safely into the Unknown
And he replied
Go out into the darkness and put thine hand
into the hand of God.
That shall be to thee
better than light and safer
than a known way. . . ."

DISPLACED PERSONS AND SURPLUS POPULATIONS

Rt. Rev. Msgr. Edward E. Swanstrom, *Executive Director, War Relief Services, National Catholic Welfare Conference, New York, N. Y.*

During the past five years many of us have been deeply concerned about the resettlement of Displaced Persons. As members of American voluntary organizations, or as representatives of the International Refugee Organization, the United States Displaced Persons Commission, or other governmental agencies, we have been actively engaged in a resettlement program for these people. Working together since the passage of the first D.P. Act, which became effective July 1, 1948, we have been able to resettle over 190,000 Displaced Persons in the United States. War Relief Services—N.C.W.C. has been responsible for more than 70,000 of this number.

Our Immediate Problem

Our immediate concern is the admission to this country of about 200,000 additional persons. These include roughly: 110,000 I.R.O. Displaced Persons still eligible under the D.P. Act, as amended, 18,000 former Polish soldiers from England, 10,000 Greeks, 4,000 refugees from Samar, 2,000 refugees from Venezia Giulia, 5,000 D.P. orphans, and 500 persons who might be called recently arrived political refugees, as well as 44,744 ethnic Germans. We are all aware that the unused visas available for the categories other than ethnic German may be applied to I.R.O. Displaced Persons. The Act also authorizes the admission of 5,000 European orphans under ten years of age as non-quota immigrants.

Perhaps the greatest concern of most of the voluntary groups actively engaged in the program is the finding of additional home and job opportunities for the people who must be admitted to the United States between now and July 1, 1951. We have a little more time as far as the ethnic German group is concerned because the law enables us to carry this program until July 1, 1952. Everyone will agree that our big job is to produce the necessary assurances before the expiration date of the Act but, personally, I feel that the date may have to be extended by the next Congress if we are to be given an opportunity to complete the job possible under the present legislation.

ARE SUFFICIENT OPPORTUNITIES AVAILABLE?

The Displaced Persons Commission tells us that they still have about 47,000 active assurances. Experience indicates that at least one-third of these assurances will be canceled for one reason or another. The valid ones will, therefore, make possible the entry of about 60,000 additional persons. It can thus be seen that for the I.R.O. eligibles alone we still need at least 25,000 assurances. All of us know that this is a sizable job and it will require the fullest cooperation of all groups, both voluntary and governmental, in our country.

Before we finish our discussion this afternoon, the people from the employment service, and from agriculture, may be able to help us to determine whether or not there will be sufficient jobs available next Spring to make the admission of the people still eligible under the Act a very desirable thing for these United States of ours. The voluntary agencies are anxious to know also what help they may be able to expect from State Commissions and maybe the leaders of the United States Displaced Persons Commission can help us in this regard, for they are charged with the responsibility of working with the various State Commissions.

CAN PROCESSING TIME BE REDUCED?

Many of us too are still concerned about the need for "stepping-up" the processing of people abroad. Having here representatives not only of the Displaced Persons Commission, but of the Immigration and Naturalization Service, and the Visa Division of the State Department, some light may be thrown upon that question.

BROAD VIEW OF DISLOCATED PEOPLES

But that is only our immediate problem. Even with a most successful experience during the next eight months, all of us realize that there will still be thousands of Displaced Persons left, not only in Europe, but in other parts of the world for whom some provision must be made. Even if we were to make provision for all those included under the mandate of I.R.O., there are millions of other dislocated people, whether we call them Displaced Persons, Expellees, or Refugees, many of whom will have to be included in resettlement schemes if we are to hope for anything like stability and peace in the world. In other words, the time has come when we have to take a very broad view of this whole question of dislocated peoples.

EXPELLEES AND VOLKSDEUTSCHE

There is a good deal of discussion at the present time, for example, about the extent to which 11,000,000 Expellees can be absorbed in an improved German economy. The best estimates that we have seem to indicate that no matter what is done to lift the level of the German economy, there will be at least 1,000,000 Expellees in Germany, principally agricultural workers, for whom home and job opportunities must be found in other countries.

We still have in Austria over 300,000 Volksdeutsche for many of whom similar plans must be made. After I.R.O. has finished its job, we will still have a very sizable number of Displaced Persons in Italy who will have come, not only from the former Italian provinces in Yugoslavia, but also from other sections of Yugoslavia. While we were in Trieste recently we visited among some 3,000 of these people who had arrived in Trieste since last December, and who were being provided for by the American military government. We have been informed recently that I.R.O. is working out an agreement with the Italian government under which the government will assume responsibility for the support of the Displaced Persons remaining in Italy. No one who has visited in Italy or Trieste recently can possibly see how these people can be absorbed in the economies of those areas.

PLIGHT OF THE NEO-REFUGEES

We must keep in mind in discussing Displaced Persons in this broader sense that the number is increasing day by day. Several hundred persons are coming over the line each day from eastern to western Germany. As I said a moment ago, a considerable number are coming over the line each day from Yugoslavia into Italy. One has to visit the camps in which they are being placed to appreciate the deplorable conditions of these homeless thousands.

SURPLUS POPULATIONS

Now, over and above the problems created by Displaced Persons in this broad sense, we have the very important question of the resettlement of surplus population in Italy, for example, and in many other areas of the world. In spite of the efforts that are being made under the auspices of E.C.A. to improve the Italian economy, and in spite of the efforts that are being made to promote emigration from Italy, its surplus population problem is a tremendous one. The total emigration from Italy last year was 280,000 and a natural increase of its population was about 400,000.

I am sure that some of the E.C.A. people at this meeting could tell us something further about the plans to develop and improve the economy of Germany, Italy, and Austria as they relate to this question of surplus population. I know that the E.C.A. is concerning itself also with the necessary emigration that must take place.

There is no doubt that the development of the Point Four program both by the United Nations and our own American government will have a direct bearing upon this immigration question. The Point Four program basically is aimed at the development of the material resources of various areas of the world. The solution of the problem of surplus populations rests in a more equitable distribution of population and resources.

EARTH'S RESOURCES SUFFICIENT FOR ALL MEN

In the confusion that exists all about us we must never lose sight of some basic fundamentals. God, in His bounteous goodness, created the human race and put at its disposal rich material resources. These resources must be distributed and utilized in such a way that all peoples may enjoy at least the minimum of food, clothing, and shelter. God instilled in human nature and human society a need for, and an obligation to strive for a corporate social pattern. In each local community and in the broader family of nations, mutual help is a dictate of the natural law.

Looked at from this point of view, the present plight of a large portion of the peoples of the world is at sharp variance with the manifest will of God. There is little wonder that neither domestic peace nor peace among nations exists in the world today. Since peace is the product of good order, true peace will not reign in the world until there is a more equitable distribution of population and resources.

UNITED STATES MUST ASSUME LEADERSHIP

We, the people of our beloved United States of America, possess the wealth, military strength, and political prestige which makes it possible for us to lead the way toward a solution of this basic problem of population and resources. In the present crucial situation, that ability to assume the role of leader is equivalent to an obligation to so act. Unless we do act to meet this responsibility, we may well lose our strategic position of prestige.

I am sure that all of us realize that many serious obstacles lie in the way of our fulfilling this responsibility. Both in the thinking of the American people and in the laws of our land, there are evidences of isolationism, individualism, outright apathy, and greed. Hence, an extensive and realistic educational program must precede any direct efforts to bring our government and our people squarely to grips with this problem. Most of us recall what a basic educational job had to be done before our present D.P. legislation could become a reality.

FREE MOVEMENT OF PEOPLES NECESSARY

We cannot agree with the thesis that there are too many people in the world. From the earliest years of history man has moved about the world in a continual search for the proper balance between his members and the world's resources. This adjustment has created new tools, new foods, and new technologies. Only when man's institutions have prevented a free flow of peoples and goods have artificial human surpluses been created. In a well-adjusted economy each individual can produce enough consumable goods to meet his own needs and to advance the standards of living of the society of which he is a part. Prosperity in the last analysis must be measured in terms of capital, consumer's goods, and services made available to the people.

Maladjustments Depriving Men of Livelihood

It is the maladjustments in the economy that make human beings appear to be a burden and a liability. Four such maladjustments are largely responsible for the problems of population and resources with which we have to deal today. They are:

1. Insufficient resources and economic opportunities in some heavily populated countries of the world;
2. An inequitable distribution of natural resources among the peoples of the world;
3. A lack on the part of peoples in underdeveloped countries of the knowledge and initiative to utilize available material resources;
4. Artificial barriers preventing the free flow of trade, thereby depriving many millions of people of a livelihood.

Programs Designed to Remedy Situation

In a sense, we already have under way the beginnings of four basic programs which aim to remedy, in part at least, these serious maladjustments. What we undoubtedly need is a better understanding on the part of all our people of the prime importance of these programs and the need for their further development and acceleration.

We are all aware of the negative and incorrect attitude many Americans take toward these problems and programs as evidenced by such expressions as, "How long are we expected to continue to feed the world?"—"Isn't Europe ever going to be able to stand on its own feet?"—"Why do we have to bring these refugees over here?"—Observations, it is true, of the man on the street, but indicative of a basic philosophy that has been developed in this country over the past half century.

These four basic programs may be summarized as follows:

I. Helping peoples of underdeveloped areas to help themselves.

II. Migration of peoples from overpopulated areas to nations greatly in need of the energy, initiative and knowledge of new immigrants.

III. Assisting certain western European countries to a more efficient utilization of their resources.

IV. Admission of refugees and peoples from overpopulated areas to the United States and similar nations which although not underdeveloped materially could benefit from such immigration.

For the purpose of our discussion it would probably be best to touch only briefly on the first three of these programs, and concentrate most of our observations on the fourth program which relates to immigration to the United States and other countries like our own which, it would seem, have much to gain from immigration.

I. Helping Peoples of Underdeveloped Areas Help Themselves —Last Fall the General Assembly of the United Nations Organization unanimously approved a proposal to embark on an extensive program of helping peoples of underdeveloped areas help themselves. President Truman's Point Four program aims at a similar objective. Although these undertakings will involve some expenditures to equip such peoples with the machines, seeds, livestock and other capital resources which they need, it will be largely an educational effort. This educational effort is immensely important. Indeed, even lavish contributions from neighbor nations and the permission for the emigration of innumerable individuals, from an underdeveloped nation will leave the problems almost untouched, unless the ignorance, greed and sloth which created those problems are removed.

In helping peoples help themselves, due regard must be had for the culture and traditions of those peoples. Sometimes the best intentioned people give rise to hostility instead of cooperation by their brashness and their contempt for the native peoples and their ways. Christian love for people and an appreciation for different cultures are indispensable in this program.

From these considerations it appears that the missionaries in underdeveloped lands should be key agents in the task of educating and counseling native peoples, for, as a rule, their skill and knowledge embraces that understanding of the culture and way of life of peoples that makes them the perfect technicians, the specialists who can create a complete Christian social order.

We urge religious communities to prepare all their future missionaries for this important role. Priests, nuns, brothers and lay persons should be given a training with a view to the social and economic, as well as the religious needs of the people they will serve.

II. Migration of peoples from overpopulated areas to nations greatly in need of the energy, initiative, and knowledge of the new immigrants—Social and intellectual, as well as biological, inbreeding has brought about in some underdeveloped lands a stagnation which will be corrected only by the injection of new blood and new ideas through migration of the sort described above. We urge that studies be made of sparsely populated and underdeveloped nations of South America, Africa, Australia and certain Pacific Islands with a view to migration of skilled, pioneering persons from nations with surplus populations. Such studies should include analysis of immigration policies, which in some countries restrict the entry of people whom they need the most, professionals, technicians, etc.

Leaders of the Japanese, Chinese, Indians and other nonwhite nations may be resentful at our preoccupation with the population problems of Germans and Italians and seeming indifference toward the much greater problems of their people. A very extensive educational effort will be needed in order to make it understood that no discussion of surplus population is complete without a consideration of overpopulation in the Far East. Perhaps a more immediate solution of the population pressures of the Orient can be had in migration to underdeveloped areas.

III. Assisting certain Western European countries to a more efficient utilization of their resources—I am sure there is no one who can quarrel with the desirability of that objective. Anyone who has traveled in Europe recently realizes what the E.C.A. and F.A.O. programs are accomplishing. I am sure that everyone will agree that it is advisable to raise the economies of these countries to the highest possible level so that they may be able to provide for their own people. Certainly no effort should be made to depopulate western European countries until, or unless, the people in these countries have done their utmost to create their own opportunities.

IV. Admission of refugees and peoples from overpopulated areas to the United States and similar nations, which, although not underdeveloped materially, could benefit from such immigration—Immigrants are in the long run an asset, not a liability, to their new fatherland. For the most part, immigrants are young people, reared and educated at the expense of the land of their birth. Then in their young manhood and young womanhood contribute their brawn and brains to the task of building the nation to which they immigrate. Furthermore, we must not forget the broader social implications of immigration. It must be noted that wherever men have moved in this world as free men, or wherever mass immigration has taken place, it is to those areas where economic opportunity would afford a better standard of living. Upon this premise, it is incumbent upon Americans to recognize the inescapable fact that persons desire to better themselves and their standard of living, and, therefore, are attracted to a country offering these possibilities. There has continued over the past century, and there will continue to be, a human pressure from all over the world toward our shores. A change in our immigration policy, directed towards a rationalization of the prime motivation of movement of peoples, is absolutely necessary.

HISTORY OF U. S. IMMIGRATION LEGISLATION

Since the Federal Government took over the regulation of immigration in 1882, legislation has been enacted providing for the exclusion from the United States of certain types of persons, including convicts, persons liable to become public charges, and people suffering from certain types of diseases. Congress, in 1907, set up an Immigration Commission to study the whole question of immigration. After four years of work and the expenditure of nearly a million dollars, this commission made a number of far-reaching recommendations which were to become the foundation-stone of immigration legislation. Here are some of the recommendations: "It is desirable in making the restrictions that (a) a sufficient number be debarred to produce a marked effect upon the present supply of unskilled labor . . . (b) as far as possible the aliens excluded should also be those who by reason of their personal qualities or habits would least readily be assimilated or would make the less desirable citizens."

During the years immediately after the First World War there was a great deal of anxiety in the United States lest the disturbed conditions of Europe might bring a vast immigration tide which this country could not possibly absorb. This might have been due to a resurgent tide of nationalism in the country and the fears that had been built up in regard to immigration rather than to any basic realities. The Quota Act of 1921 can be regarded as a turning point in American immigration policy. Previous legislation had been designed to improve the quality of the immigrants rather than to restrict numbers. Since 1921 the United States has applied a double set of controls to immigration. The first is selection of the immigrants through the application of tests or standards of admission. The second is restriction of quota immigration to a specified maximum number per year.

Quota Act of 1924

The Quota Act of 1924 was more restrictive than the 1921 Act. It introduced a formula for computing national quotas, based on the foreign-born population of the United States in 1890 and setting the quota at two per cent of the base population. After a number of postponements, the national origins quota formula was put into operation on July 1, 1929. Under the Quota Act of 1924, a total of 162,000 people were to be admitted yearly to the United States. Under the National Origins Formula, however, the number to be admitted was heavily weighted in favor of the countries of the older immigration from northern and western Europe. During the 17 years of operation of the national origins quota system ending in 1946, northern and western Europe used only an average of 18 per cent of its annual quota, whereas southern and eastern Europe, during the same period, averaged 41.6 per cent of its annual quota.

During the decade of the '30s, immigration to the United States was largely cut off by the most strict interpretation of the already established excludable classes, especially those likely to become public charges. This brings the history of American immigration legislation up to the enactment of the Displaced Persons Act of 1948, without forgetting entirely the Presidential Directive under which a limited number of refugees came to the United States. An examination of displaced person resettlement is now in order. We must determine to what degree DP resettlement represents a departure from the reactionary policies just described, and its bearing on the bigger immigration tasks of the future.

DP. Act Is No Change in Basic Policy

The Displaced Persons Act of 1948 was emergency legislation designed to alleviate the plight of certain war refugees. It provided for admission of 205,000 displaced persons in two years. Evidence that it represented no change in basic immigration policy is had in the "mortgaging" provision of the Act which charges the number of displaced persons admitted each year to future immigration quotas for the countries of birth of the displaced persons. The amendments to the Displaced Persons Act of June 16, 1950, increased the number of persons admissible to 400,744; extended the life of the program until June 30, 1951; and liberalized certain restrictive provisions of the Act of 1948.

The success or failure of displaced persons resettlement will be an indication of our ability and willingness to resettle other immigrants in the future. We must admit that our DP program has not been without difficulties and conflicts. Perhaps champions of the program oversold to the American public the virtues of displaced persons. War, hunger, exploitation, insecurity, hate and fear leave their marks upon people. Although the great majority of the DP's have proven themselves industrious, frugal, loyal and talented, some came to America to "get rich quickly" with little regards for the rights of their sponsors and neighbors, or to other DPs.

Moreover, the matching of displaced persons in the camps of Europe with job opportunities in America is a gigantic task even for the most efficient of organizations. The job has been done under difficult circumstances that have seriously handicapped the entire resettlement effort. It is probable that not one displaced person brought thus far to America is so bereft of skills and good will that a satisfactory job and home could not have been found for him. Yet the fact remains that some of the displaced persons are not suited to, or not content with, the placement originally arranged for them.

IMPORTANT ROLE OF THE VOLUNTARY AGENCIES

It is significant that under the DP Act, the task of finding homes and jobs and of adjusting the displaced persons after their arrival was turned over largely to voluntary agencies; such as, Church World Service, Lutheran World Federation, United Service for New Americans, War Relief Services—N.C.W.C. and other groups. Since resettlement involves so many problems of adjusting persons to new environments, and since these problems are moral and emotional as well as economic, it is most fortunate that these private welfare agencies have been enlisted for the task.

Indeed it appears that future resettlement will be successful only provided a still more personal dealing with the immigrant is accomplished. Self-interest alone on the part of the sponsor will not suffice. In accord with the laws of Christian charity, we should help not only the appreciative and adaptable individuals, but also the neurotics and those who have childish illusions about their getting rich quickly in America.

Our immigration laws and the present DP legislation propose a selection of immigrants with reference to the skills needed within our economy. Although a hard and fast adherence to this policy might occasion a rejection of a needy refugee merely because we have no need for his skill, still in practice the provision that a home and job must be guaranteed each DP is for his own good as well as for the welfare of the American economy. Moreover, since the matching of persons with jobs is far from perfect, we shall always have in this arrangement ample room for the exercise of Christian charity and forbearance toward the maladjusted.

PROBLEMS OF ADJUSTMENT

The area of American economy most in need of labor is that of agriculture, although the current rearmament program is creating shortages in certain occupations. Thus far the DP program has done little to alleviate this situation. Several serious obstacles reduce the number of successful resettlements on farms:

(a) American agriculture is highly mechanized. Few DPs come to America with the skills required on such farms. Sponsors cannot turn over a tractor, combine, corn picker and other machines costing several thousands of dollars to a DP until he has demonstrated his ability and willingness to learn; (b) Most DPs desire to be with persons who speak their native languages. Such persons are to be found in the immigrant neighborhoods of our large cities, seldom on farms; (c) The advantages of rural living are long-range values and are often rather intangible. This intangibleness is seldom appreciated by DPs with urban backgrounds. In truth, perhaps more DP failures on American farms have resulted from trying to place urbanites on farms rather than the lack of mechanical skill on the part of the genuine DP farm immigrants. The fact that urban employment offers higher immediate cash wages is sufficient to lure most displaced persons from their agricultural jobs; and (D) Unfortunately, the hired hand on American farms does not enjoy the enviable position. He has little chance to save sufficiently to begin farming on his own. Many of the jobs offered displaced persons were such that no native American would have accepted them.

Quite unjust are most of the criticisms directed toward DPs who are dissatisfied with jobs as farm hands, domestic servants and janitors. (These are the jobs most frequently offered to DPs.) Nearly a generation has passed since immigrants were admitted into our country in large numbers. In those days most of the immigrants accepted the type of work just described and were content. Some of our contemporaries think they were contented because they were Europeans. It is our opinion that they were content because they lived twenty-five years ago in a less enlightened and less progressive age. Not only American laborers, but laborers the world over are striving for social security. Very few remain who are willing to work under conditions akin to indentured labor whether it be on a farm or in the city. In fact, we should have no room for immigrants willing to labor under these conditions.

With the removal of the 30 per cent agricultural quota clause by the 1950 Act, it can be reasonably expected that the number of farm misfits who came to the United States under the Act of 1948 will be diminished. Under the new Act no premium is being placed on being an agricultural worker. Furthermore, it has been learned that successful resettlement in rural America requires the recruitment of DPs with rural background in Europe and, since it is easy to verify residential backgrounds, successful selection can be more assured than heretofore.

Let there be no misunderstanding. Displaced persons are not unwilling to work, and work hard. Their wants are relatively few and just. The young women among them want an opportunity to meet marriageable young men. They, as most other sensible young women, look forward to marriage and motherhood as their ultimate vocation in life. Any circumstances which seriously impairs their opportunity to accomplish this goal will be resented and rejected. The men among DPs want an opportunity to make a place for themselves and their families. They want their future to depend upon their own industry and talents and not to be determined by arbitrary limitations of class or occupation. If only we would recognize these desires of the DPs and admit their reasonableness, much conflict and grief would be obviated.

Resettlement of displaced persons is not a simple task, but it is an immensely important undertaking. The stakes are very high. In the balance hangs the future happiness and eternal salvation of each individual DP, as well as the whole future of immigration. We plead for greater understanding of, and a more truly Christian approach to, so challenging a problem.

THE POTSDAM EXPELLEES

As I said before, DP resettlement will rehabilitate only a small part of the refugees of Europe and Asia. Some 8,000,000 expellees, persons of German ethnic origin, torn from their homes by the Potsdam Agreement, still remain in western Europe. By the terms of the Potsdam Agreement our own government helped to create the Expellee problem. Under the DP Act of 1950 provision is made for the immigration of 54,000 of these German expellees. In all probability these German immigrants will be more desired and equally as desirable as the displaced persons. More desired because there are many German-Americans willing to sponsor them. Equally desirable because by dispostion and skill they will be as easily assimilated in American communities as most DPs.

Our activities on behalf of the DPs and expellees are emergency measures created by World War II. We must begin to enlarge our horizons so that we may do our part to alleviate population pressures which occur apart from wars and persecution. The world is going to continue to have population problems, many of which will require migration for their solution. In order for the United States to do its moral part in this area of human activity, it is incumbent upon our people to consider a revision of our immigration laws.

CONCLUSION

By way of conclusion, I would like to raise certain questions that it might be well for us to consider during our discussions this afternoon and evening.

1. What are the possibilities of securing sufficient home and job assurances in order to bring into the country all the immigrants eligible under the present Displaced Persons Act?
2. What are the needs in agriculture and industry, and will there be even greater employment opportunities next Spring? What are the housing possibilities in the areas in which new industries are being developed?
3. If the assurances are obtainable, what are the possibilities of stepping up the processing abroad in order to have all visas issued prior to the expiration date of the Act?
4. In view of the fact that the unused visas for special categories may be used for I.R.O. DPs, should we now be thinking of requesting Congress to extend the expiration date of the Displaced Persons section of the Act to coincide with that of the expellees?
5. We know that E.C.A. studies of surplus populations are under way. How far have they progressed and what are the most recent recommendations that they contain?
6. Does E.C.A. propose to bring pressure on beneficiary governments to use counterpart funds as authorized by E.C.A. for movement of surplus populations?
7. What does E.C.A. envision, particularly for Germany and Italy, in regard to long-term prospects of continued employment after the withdrawal of E.C.A. funds?
8. Since the problem of surplus populations is a long-range one, what kind of office or agency is necessary in our Government to coordinate and advise on the best use of funds being made available for this purpose?

9. At the recent General Council of the I.R.O. it was proposed that the skill and experience of I.R.O. in moving peoples be retained to assist in the transportation of surplus populations. Is it desirable that we ask our Government to consider this proposal favorably?
10. What can the voluntary and governmental agencies do to assist in a better adjustment of the displaced persons?
11. What help can be expected from State commissions in the further development of the resettlement program?
12. How can religious groups best direct their efforts to accomplish the desired aims as far as the whole question of surplus population is concerned?

THE PARISH AND ITS SOCIAL PROBLEMS

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities, Washington, D. C.*

Relationships of the Pastor to Catholic Charities

ONE of the basic purposes of Catholic Charities is to supplement the work of the pastoral ministry of the Church. The Catholic Charities office is supposed to deal with problems for which the ordinary priest does not have the time or the resources. Many of the problems arising between priests and Catholic Charities are matters for mutual consultation. The priest may have a problem referred to him about which he doesn't know what to do. Sometimes it may be just a matter of information. He wants to find an institution for a particular type of child. He may want to know if there is such an institution within easy reach and the admission requirements. It may be in regard to a family that has applied to him for assistance in placing the children. The institutions of the diocese may not accept children except through Catholic Charities and the pastor may have to apply to the Catholic Charities. In the past, there was a tendency on the part of certain pastors, on the basis of one interview, to agree with parents that the children should be placed, only to learn later that Catholic Charities was unwilling to accept them for placement. More and more, however, this type of problem has become a matter for discussion between the pastor and the Catholic Charities and the parents. It is usually a three-cornered discussion in which a conclusion is reached on the basis of the needs of the children and how far placement serves these needs.

A problem that arises frequently in the relationships between the pastor and Catholic Charities concerns the placement of children for adoption. A couple are referred by the pastor to Catholic Charities with a note in which he tells about their fine qualities and their status in the community. He may have held out bright hopes to the prospective adoptive parents regarding the possibility of securing a child, only to have them disappointed when they call on Catholic Charities. There may be a long waiting list and very few children who are available for adoption.

Frequently families are referred to the Catholic Charities by other agencies in the community for help in solving their problems. Sometimes they are referred by judges because they have come before the courts to plead for separation, divorce, or custody of children. Such referrals will bring Catholic Charities into an area in which it cannot operate very well except in close collaboration with the pastoral ministry. It is not always possible, however, for an agency to refer these cases immediately. Sometimes the families will not want to be referred and the agency must work with them for a considerable period of time before they are ready to be referred. Moreover it will be necessary for the agency to study the situation carefully so that it may be in a position to discuss the situation intelligently with the pastor.

HOUSING AS A CONCERN OF THE PASTOR

Every pastor today must, of necessity, be concerned about the housing problems confronting the people of his parish. If his parish is located in an area that has deteriorated he will be concerned about the clearing of this area. He will be concerned about the use to be made of the land after it has been cleared. If he is really interested he may have a great deal of influence in determining the use that is to be made of the land. If the area is cleared with the aid of Federal funds, plans must have been made for providing desirable, safe and sanitary housing for those who are to be dispossessed. If new housing is to be built in the area, those who have been dispossessed by the clearance will have the first right of occupancy in the new houses, provided, of course, in the case of public housing units, the family can meet the income limitations; and provided, in the case of privately constructed housing units, that it can pay the rent that the private developers are compelled to charge.

Pastors face many problems in dealing with public housing projects in their neighborhoods. Sometimes they raise questions as to the type of environment that public housing projects offer for family life and the upbringing of children. This may involve the type of management that is provided in the projects. It may involve the character of the buildings themselves and the extent to which they lend themselves to family living. Here again, there is a question of how much the interested pastor, with the aid of his people, can do about this situation.

There has been serious objection in many American cities to building public housing on free land. What is the basis of this objection? What are the possibilities for meeting it?

There are many questions about rebuilding the slums of American cities. Can they be rebuilt in the same density in which slum dwellers live at the present time?

The pastor will be greatly concerned about the possibilities for home ownership among his people. The purchase of a home is a most important event in the life of the ordinary American family. It represents the largest investment that the family makes within its lifetime. It is important, therefore, that this investment be made with proper care.

A great many questions have been asked about the type of home investments that American families have been making since the war. There has been a general impression that American families have been investing in more expensive homes than they can afford.

It is a generally accepted principle that the ordinary American family cannot pay for a home costing more than twice its annual income. This means that the man who buys a home for $12,000 should have $6,000 a year income. And the man who purchases a home for $10,000 should have a $5,000 a year income. Another way in which to figure the person's ability to pay for a home is in terms of the monthly payments that he can make. It is a generally accepted principle that people in the lower income brackets cannot really afford to pay more than 20% of their monthly income for rent.

Some 40% of the homes that have been built in the United States in recent years, have been built under a guaranteed Government mortgage program. On homes valued at less than, let's say, $12,000, the builders have been able to secure 100% mortgage guarantee for the first $7,000 of the appraised value and 80% mortgage guarantee for the remainder. It is safe to say that the great majority of the small homes built in recent years have been built through Federally insured mortgage loans. These homes have had to meet government standards, not only in regard to materials but also in regard to the character of the buildings and the number of units. This has involved responsibility on the part of the Federal Government to see to it that the homes are built according to the best traditions of family home ownership in our country. There is real question whether this basic social objective has been carried out in the homes that have been built in recent years.

PARISH AS AN INFORMATION CENTER

Parish organizations in many dioceses in the United States have been preparing themselves to provide information for the people of these parishes in regard to various public benefits like Old-Age and Survivor's Insurance, Workmen's Compensation, Unemployment Compensation, Railroad Retirement, Veterans' benefits, and Rehabilitation Services. At first this looks like a somewhat formidable task. These parishes have found, however, that they have, in their membership, sufficient talent to be able to bring together the information that people need in regard to these various benefits. Labor organizations through the country have been setting up courses of study to acquaint their membership with these public benefits. Sometimes, we find that the very same people who are active in the labor organizations are also active in our Catholic parish organizations.

In some instances parishes have set up groups to study these various benefits for the purpose of aiding, not only those who participate in the study groups, but all members of the parishes.

The organization that has probably done more than any other for the interpretation of public benefits in our parishes is the

Society of St. Vincent de Paul. The city-wide Councils of the Society frequently have as one of their objectives the development of an educational leadership among their own members. In some places this leadership has been devoting its efforts to the study of the various public benefits as a part of their service program in the different parishes.

There is hardly a parish in the United States in which the pastor is not doing something in the way of education or vocational guidance for his own people. Sometimes this guidance may be given in an informal fashion. Parents will ask the advice of the pastor in regard to the type of schools their children should attend, or the type of higher education that they should have. It is frequently suggested that our parishes should have more formal programs of vocational guidance. There is the question moreover as to whether or not the lay groups in the parish should make this part of their program.

CAN A CATHOLIC ORGANIZATION RESTRICT ITS AID TO THE NEEDY

REV. JEROME M. SCHMITZ, *Director, Catholic Charities of the Archdiocese of Portland-in-Oregon.*

IT IS always intriguing for me to mention that the Archdiocese of Portland in Oregon is the second oldest Archdiocese in the United States. I won't attempt to tell you why but that's a matter of history. While the State of Oregon has the square mile area of both Pennsylvania and New York, there is a great variance in population. The State of Oregon has a population of about 1,700,000; Pennsylvania and New York about 25,000,000. Only 9 per cent of our population is Catholic. There are two dioceses in Oregon, Portland, west of the mountains, and the Diocese of Baker, in the eastern part of the state. Two-thirds of the population is in the western part, in Portland archdiocese. Our Diocese has the only Catholic Charities organization. The headquarters are in Portland, Oregon, and this office has traditionally served the whole state in matters relating to Catholic child welfare.

In the Catholic Charities Office at Portland there are combined all services, family welfare, child welfare, youth and resettlement. Under the jurisdiction of the Catholic Charities Corporation are the casework services for five Catholic child caring institutions, the Society of St. Vincent de Paul, Catholic Resettlement Division, and the Program of the Catholic Youth Organization. Our staff consists of 26 people comprising two priests, 16 social workers, seven of whom have graduate training, the balance—office personnel.

Since we are talking about aid to the needy, it is important to know about our sources of funds. The State of Oregon by legislative appropriation known as State Aid, allows $1.50 and $1.75 per day for various categories of children who are given care, outside their own homes by private agencies. Each county of the state has a Community Chest which makes some contribution to our Catholic child caring agencies through a state organization. We believe our state is unique in this. The Chest of the City of Portland is concerned with 60 per cent of the deficits of operating budgets of the child caring agencies and is concerned with 100 per cent of the deficits of our family department and the CYO. Apart from state aid, Chest funds and receipts from parents, Catholic Charities of our Diocese has no other source of funds. The parishes make no contribution whatsoever for operating expenses of the Charities. Therefore, for more or less acute emergency aid, our office has no funds. About one-half of the parishes have Conferences of the Society of St. Vincent de Paul who are always willing to assist families in their own parishes. When there is a question of helping the needy in parishes which do not have Conferences, the Particular Council undertakes responsibility.

It is a matter of community understanding and Chest policy that relief funds are not made available by the Community Chest. All vountary agencies are requested to refer needy cases, families and emergent single cases to the county public welfare department. As a rule, no difficulty is experienced in obtaining general assistance for families and women. One encounters a great deal of difficulty with respect to single men, migrant workers and transients. It is generally the practice of the county public welfare commission to discontinue aid to able-bodied single men during the period from April until November. Moreover, since public welfare departments are not open on Saturday afternoon or Sunday, emergent cases must be dealt with by private agencies.

The Catholic agency in our Diocese has the policy of offering casework services to all applicants. At intake most single men asking for relief are referred to our employment department or to public welfare, or to the St. Vincent de Paul Salvage Department.

We have studied this problem of aid to the needy at great length without arriving at effective conclusions. We recognize that no Catholic or voluntary agency could ever take over the present function of public welfare in caring for the various kinds of aid. The question of whether a share of tax funds should be allotted to voluntary agencies to deal with cases of need opens up a variety of problems and conflicts. We interpret the thinking of our community and of our Catholic Charities Board to be one of satisfaction with the idea that all relief cases, except all emergent need, should be the responsibility of the public welfare department and that citizens who pay taxes discharge their responsibility to the poor and to their neighbor in this fashion. Our concern is for more funds to meet growing emergency situations.

There is one solution which I would presume to suggest to this Conference which after study has appealed to me as being sound in basis. It is this. Let us start with the assumption that throughout the nation tax funds are seldom available to Catholic agencies for direct care of their own needy. Secondly, that Community Chests as a general rule resist granting funds to Catholic agencies to meet relief needs. Nevertheless, there are emergency needs which must be met by private agencies who must have funds to discharge their responsibility. Primarily, according to Canon Law, it is the responsibility of the pastor to care for the poor in his parish. However, community and Diocesan agencies have some responsibility apart from the parish responsibility to meet emergency situations, and thirdly, acute need of one area could require that Catholic Charities as a national organization should have funds to assist in an emergency. The time of the Texas disaster and the time of our own Vanport flood disaster when a whole city of 25,000 was wiped out, could have been an occasion for help from a national Catholic organization.

The suggestion is presented, therefore, that there be a national appeal for relief funds on one Sunday, "A Catholic Charities Sunday" if you please, or "Help Your Neighbor Sunday." The larger portion of returns would be retained by the parish, a smaller portion would go to the local Diocesan organization, and a still smaller portion would go to the national organization. In this wise every parish and Diocese would be concerned with the problem of emergency need for neighbor and would have some funds to meet the need. It seems to me that the problem could be met in this fashion and Catholic Charities nationally and locally would be recognized as meeting basic needs without interference in public programs and without conflict with Chest policies and the thinking of Chest people.

FUND RAISING FOR SOCIAL WELFARE

Harold J. Seymour, *New York, N. Y.*

PURPOSE: To examine and forecast the general fund-raising climate, to review certain major current problems of interest to Catholic Charities, and to suggest approaches toward solutions of those problems. (Est divisa in partes tres.)

I. *The Fund-Raising Climate:* For as long as any prudent man claim to see, and certainly for the year just ahead, giving should reach new high levels. We'll be saying, in the G.I. phrase, "We've never had it so good."

There are three observable and specific reasons for this, and one tremendous imponderable:

1. *The Three Big Reasons.*

    A. *The National Economy.* Employment and wages at all-time highs. Corporate earnings up 27%. Even without impact of defense orders, industrial production at highest level for last six years. Retail sales at new highs. Despite taxes, disposable income has raced far ahead of giving.

    B. *Giving Patterns.* In community chest field alone, giving is 112% higher than pre-war, with number of givers up at least 100%. Corporation gifts up 150%, with much more favorable attitudes.

(*Interesting note:* Proportionate patterns show little change—100 top gifts make up 35% of the money, and gifts of less than $25 (95% of all chest givers) make up only 30%.)

College alumni funds also noticeably higher, with increase of 10 to 20% in number of givers.

C. *Nature of the Times.* If history means anything, American people are always more responsive in times of crisis and tension. (This should offset numbing effect of apparent prosperity.)

2. *The Great Imponderable.* In the spirit of the people, and in the degree to which they choose to exercise the full strength of the Christian faith, we have the great imponderable.

The hope is that they will not be content with material rearmament alone, but will see that moral rearmament offers the only hope for bringing good out of evil, and peaceful brotherhood out of aggressive chaos.

We are *obliged* to confront the opposition with superior *weapons.* But we have *free choice* of winning them over with superior *ideas.* The answer is dynamic and eloquent Christianity—letting our light so shine before men that they may see our good works, and glorify our Father who is in Heaven.

Such a spirit would save the world and preserve democracy in peace and freedom. At the same time, it would create a climate for philanthropy the like of which we've never seen.

II. MAJOR PROBLEMS OF INTEREST TO CATHOLIC CHARITIES.

1. *Danger of over-crowding.* If only because fund-raising climate is so good, rush to the bandwagon and its feed box now assuming all appearances of a stampede. And this tends to give fresh impetus to the negative trend for more inclusive federation, and so-called "united" campaigns.

Here, indeed, is a street-car named Desire, in which some can sit down, many will have to be stood up, and a lot will get pushed off.

Both nationally and locally, this is of interest to you.

Nationally, N.C.C.S. is one of three major agencies in A.S.A.F.—now the successful hub is what later may become a big wheel.

Locally, Catholic participation in community chests shows little change. Three years ago, C.C. & C. survey of 178 cities for 1946 showed 71% including Catholic Charities, with percentage in cities raising $500,000 or more ranging from 80 to 95.8%. Corresponding figures for 1948—two years later—147 cities—are 68.7% with upper chest percentage ranging from 76.9 to 100%.

Generally, this over-crowding problem always arises either when the apparent fund-raising potential outruns current program, or when the hunger for immunity from multiplicity of campaigns raises a cry for more inclusion, but without much more money. Today, of course, both these forces are at work. So there's your first problem.

2. *The ceiling complex.* Boldness in organization patterns can be easily offset by timidity in setting budgets and goals.

   Ceiling talk is akin to proposals a century ago to close the patent office because there was nothing left to discover.

   Unimaginative, uninspired, unrealistic, and unjustified, but a potential blight on progress.

3. *The pigeon-hole complex.* When agency pressures are multiplied, and ceiling complex is at work, the cry of duplication goes up. And then comes the flight to the pigeon-hole; "let's divide all these health and welfare projects into neat little packages, and thus save money and eliminate duplication in program."

   Facts are that duplication is more theoretical than real, and that when human welfare is at stake, it is infinitely better to risk having too much too soon instead of too little too late.

   But threat is real, and is of particular interest to Catholic Charities.

4. *"Creeping Socialism."* Intelligent cooperation between private and public instrumentalities is all to the good, both for joint planning and for proportionate sharing of program. But there are two dangers here, with attendant problems; first, *absorption* of voluntary forces by any public instrumentality, and second, abdicating to public agencies functions which should properly be voluntary.

   No time to discuss this, but implications are of great import; to the cause of democracy as we have known it, and to the charities of your Church.

III. WHAT CAN BE DONE?

1. *Hold that line.* First, insist on primary principle that program must come first; that no agency or group should

be permitted to share the fruits of American generosity merely for reasons of "face," vested interest, political pressures, etc.

Second, insist on secondary principle that a program-in-being must have precedence over a program on paper.

Third, insist on keeping the design in due proportion—relative to size, scope, stability, and proven performance.

2. *Keep on the positive side.* Two of the soundest axioms of fund-raising are that giving begets giving, and that fund-raising is best conducted in an atmosphere of universality and optimism. And that is the stuff to feed the troops when they start talking about those ceilings on goals.

You know, I think, that while chests were raising $321,000,000 for the National War Fund, they also raised 35% more for local purposes.

You should know too that your own people, in these last seven years, in addition to countless other collections and sacrifices, have given War Relief Services—N.C.W.C. about $35,000,000 in cash (Laetare Sunday collections chiefly) and more than a hundred million dollars' worth of gifts in kind.

You know too that our Jewish friends have raised vast sums for foreign relief, but you may not realize the tremendous impact of these last ten years on their charities here at home.

For overseas purposes, they raised approximately $16,200,000 in 1939, and 127 million in 1949.

For local purposes here at home, they raised approximately $28,500,000 in 1939, and $170,000,000 in 1949—an increase of about *600 per cent.*

Of course, in all this there was sound planning, good organization, expert promotion, top leadership and lots of hard work at every level. But the one great common denominator was a bold appeal to men's souls—a challenge to American minds and hearts in the name of all three Beatitudes.

Let's meet any "ceiling" talk by re-asserting our faith in things spiritual, and our confidence that when the Spirit really moves him, man invariably rises to new heights. Certainly, let us recognize and point out to others that we never have as much bread ourselves as when we cast it on the waters.

3. *Dramatize your budget presentations.* The average chest budget committee is all too likely to be confronted by

one able but lone Monsignor and 150 other people. Just as arithmetic, this is a weak fraction.

To be sure, the Monsignor has in his portfolio a rich and varied assortment of social programs, ranging from the cradle to the grave. But isn't it likely that the chest budget committee, fallible humans as they are, see only the forest, and seldom the trees? Isn't it reasonable to assume that their thinking subsequently is one of budget, one cause, and one applicant—all to be weighed against the 150 other applicants, many of whom may be all the more welcome because they seem to fit so neatly into that pigeon-hole?

The answer to this may be found in the way War Relief Services, of the National Catholic Welfare Conference, presented its budgets to the National War Fund.

4. *Keep alive the spirit of charity.* The secular trend in philanthropy is indicated clearly enough by the one fact that professional social workers don't like the word "charity." In its place, they have evolved a vocabulary of their own, with which most of you are familiar, and which paradoxically enough plays way down the one most powerful motivation in giving—the role of the spirit.

Now it's axiomatic among old-timers in fund-raising to say that giving is prompted emotionally, and then rationalized; that the heart is where the game is played, and that the mind is only the heart's cheering section.

In recognition of that axiom, and speaking from a strictly professional point of view, in light of an experience of more than 30 years, I would urge that the Christian faith be given full freedom to express itself in these works of charity, and thus add to them the greater power and glory that can come only from God.

With that faith, we need have no fears for ceilings, pigeon-holes, "creeping socialism," or anything else that creeps or crawls in this world.

On the contrary, with that faith we shall muster those divisions Josef Stalin said he couldn't see, and win a whole world to the green pastures of David's psalm.

PREPARATION OF SEMINARIANS FOR INSTITUTIONAL VISITING

REV. FRANCIS F. REH, S.T.L., *St. Joseph's Seminary, Yonkers, N. Y.*

THE ideas embodied in this paper are the result of eight years' experience in volunteer chaplain service under the local pastor, at the Children's Village, a school for unadjusted boys in Dobbs Ferry, New York. The religious instruction at that institution is provided by a group of seminarians from St. Joseph's Seminary, Yonkers, N. Y. Their experiences can be beneficial in the preparation and work of any institutional religious educators.

GENERAL ATTITUDE AND APPROACH TO THE CHILD

Any institutional visitor must develop and maintain a genuine sympathy and respect for the children in their care. They are not different. They are human beings of the same human nature as our own. A knowledge of the difficulties and handicaps which they have suffered in the lack of parental care, poor environment, bad example, inherited propensities, etc., will make us realize that in God's goodness we have been spared the same. After seeing the fine efforts, the real charity of these boys in many instances, I have often had to ask myself, "Would I have remained as good as they if I had suffered their handicaps?" The institutional visitor must develop and maintain this proper, fair sympathy to replace the too frequent, wrong and unfair pity for a wretched different type of humanity. His approach to these children, too, must be without fear, no matter what he may have heard or learned from the case history about them.

The avoidance of discouragement is of paramount importance. Institutional visitors can frequently conclude that they are not making any progress and accordingly decide either that it is a hopeless task or to leave the work to others who may be better equipped for it. The following realizations can avoid such discouragement. These children, especially the older ones, must usually be met more than half way. While the younger may flock around the priest and seminarian as boys in a parish, the older are often stand-offish and taciturn, at times almost challenging to your efforts. Yet we can learn afterwards, as we have, that those who made no friendly approach really miss the seminarian-instructor who has left them for the priesthood. They were listening and were influenced. One must be ready to accept the defections and seeming lack of progress of some boys. We are working a short time against what is usually a long background of disorder. Don't expect to make saints overnight. No matter how a boy has fallen down during his stay at the institution, or after he left it to cause his return, there is not reason for discouragement. We must maintain strong faith in the unseen result, the workings of God's grace in his soul for which we have prepared the way. Even if some boy should become a criminal and pay with his life, your instructions may have been the means which kept alive in him the knowledge that he was a Catholic and moved him to accept the ministration of a priest chaplain before his execution. Isn't that a tremendous success? And don't be discouraged by the outrageous things a boy may say at times—that he doesn't believe in God any more, or the Church, or the wrong of sexual aberrations. Take them calmly and you will likely find that within a short time, when his difficulties have cleared up somewhat he will be going to confession and communion.

Attitude to the Institution

The attitude of the visitor to the institution must be one of complete cooperation. All ideas for the needs and improvement of the religious education program should be presented to the resident or volunteer chaplain. While I have enjoyed only complete cooperation and encouragement, I can understand that this may not be true in every institution. Yet even if cooperation should be wanting on the part of the institution there is hardly reason to withdraw from the work in protest. Only the children will suffer then; and certainly a chance to do a partial good is better than none. The visitor should always be ready to defend the institution with the child. Don't be too ready to believe his stories. A sympathetic listening to his difficulty on your part is frequently enough. He is often satisfied that you suggest his use of the usual channels for a presentation of his problem—the social worker, the dean, cottage parents, etc. The revelation of difficulties which involve the employed personnel regarding moral principles and Catholic belief should be referred to the chaplain with consideration for the confidence of the child. Cooperation with the institution will also include an avoidance of disrespect for psychiatric and psychologic care as such. It is entirely wrong for the seminarian-instructor to decide that nothing more is needed than the sacraments and their grace, prayer and the psychiatric therapy of the confessional. It is true that grace can accomplish everything needed. But God so often works through natural means, secondary causes at the disposal of his creatures. And the techniques of good psychiatry and psychology are such natural means. They are no more to be despised than the techniques of good medicine and surgery. And there is no need to lament so much, the motivation to good on a merely natural basis which may be detected in a non-Catholic institution. Grace builds on nature. The acquisition of the natural virtues is all important to remove the external difficulties and so to facilitate the exercise of the supernatural infused virtues. Take up your job where the institution falls short and build upon its work the structure of the supernatural. The seminarian, too, in order to cooperate well with the chaplain and the non-sectarian institution will be obliged ordinarily to curb an imprudent attempt at conversion of non-Catholic children. Offense and embarrassment to the institution due to this may result in restricted cooperation, curbs and even active antagonism to the Catholic program with loss to the common good of all the Catholic children. All instances of conversion requested must be referred to the chaplain.

Religious Educational Program

A well-organized program of religious instruction will include the careful interview of every child upon entrance to the institution. Since this may become the work of any institutional visitor, especially when there is no resident chaplain, we allege reasons for its importance in this paper. The interview is sometimes needed to learn the sacramental background of the child and to gain information relative to securing records of the same. The background of religious education, important for class assignment, can be obtained. Antagonisms to religion can be detected and noted for the guidance of the instructor. If the institution will allow, it can be beneficial to consult the child's case history. But it must be remembered that this is always confidential knowledge and the child is never to be confronted with it. It is unnecessary to say that the educational program will benefit by small classes. But it is wise to remember that much time can be lost, precious time, since religious education for the child may well end when he leaves the institution, through an improper set-up of classes. It is not sufficient to consider only age and grade for class arrangement and assignment. Previous religious education of these children cannot be so regularly judged by age and grade. It can be five years of Catholic schooling in a younger child and practically nothing in an older one. Class assignment, therefore, must consider previous religious education. Preparation for reception of the sacraments will call for a separate class or separate classes. And the I.Q. of the child if carefully adjudged, is not to be disregarded.

INSTRUCTION WORK

In the conduct of classes seminarians, so accustomed to the lecture system, must avoid the same. Recall that your own religious instruction as a child was not received in lectures. It will not work. The class must include the use of books and blackboards, story illustrations and questioning by the instructor. Real study outside classes can be encouraged but not expected. In fact catechisms taken from class will very likely not reappear in succeeding classes. Catholic comics, the *Junior Messenger* and the like supplied to the cottages or reading rooms, in short reading but not catechism study, will be all that can be expected. Lessons must be learned in class time. Prayers are best learned by group recitation at the opening and close of classes and at Sunday Mass. The seminarian must avoid, too, the temptation to go too much into apologetics, especially because of challenging questions. Let him remember that his early religious education was not largely apologetic. Questions by the children must be confined to a short time before the end of class. Otherwise the class will be run and ruined by continued questioning. It may be your experience too that older boys will frequently ask questions regarding moral behavior in matters of sex. It will be well to keep in mind that often enough these questions are asked to "pull your leg" rather than to present a serious question.

CLASS DISCIPLINE

As a basis for good class-room discipline all possible attempts should be made to have the institution put the religious education class on the same level as all others. Attendance, deportment and effort will be a matter of merit or demerit with the institution as for all other classes. This is the ideal situation. The poorest is that which finds the religious education class held during what would otherwise be a recreation period for the children. The instructor must insist on proper deportment. Bad behavior which does not yield to his correction should be referred to the usual channels of the institution. It is a mistake to think that rapport will be established by allowing the children to call you by your first name. The problem of keeping awake those who may be really tired from the chores of the institution can be solved somewhat by directing more questions to them during the class.

It is understood that the techniques of catechetical instruction, the use of visual aids, etc., are rather left to the professor of Homiletics and Catechetics in the preparation of seminarian institutional visitors for religious education. It is not my field. These remarks are rather practical hints gained from the experience and observation of a volunteer chaplain and of seminarian instructors.

THE SOCIETY AS AN ESSENTIAL PART OF A CATHOLIC CHARITIES PROGRAM

MOST REVEREND WILLIAM A. O'CONNOR, D.D., *Bishop of Springfield-in-Illinois.*

AFTER accepting the invitation of the Archbishop of Washington to speak on "The Society as an Essential Part of a Catholic Charities Program," I began to be concerned as to whether the Society, its work and its place in the Church, had been called into question after all these years and whether a friend of the Society and a member had been summoned to speak in its defense. On reflection it was apparent this subject was selected for a more fundamental purpose since on this occasion before the Society itself there would hardly be any need to defend the Society. I consider the subject assigned to me to mean the Society of St. Vincent de Paul is so essential a part of a Catholic Charities program that it must not fail the Church and must not be allowed to fail through apathy, complacency, weakness or senility. As a Vincentian who holds this belief firmly and ardently I am interested in speaking on the subject in this sense. Yet on the slight chance that there might be any question as to the necessary place, the essential place, of the Society in a Catholic Charities program I shall first speak to that point.

Personal charity holds the supreme place in the ministry of charity in the Church. Nothing can take its place, no Society, no organization of Catholic Charities, no Community Chest, no public welfare program. Love and service of neighbor is the distinguishing characteristic of the Christian. "See how these Christians love one another." It is the true following of Christ. "By this shall all men know that you are My disciples if you have love one for another." Too often this fundamental obligation of the practicing Christian is ignored or forgotten. At times it seems almost to be unknown. Yet this obligation has been imposed by Christ Himself, "Thou shalt love thy neighbor as thyself." It is the essence of Christianity.

After personal charity the next highest and most important place in the ministry of charity in the Church belongs to the parish. The parish is the functioning unit of the Church, its family unit. Our sanctification begun in the home is nurtured and developed and strengthened in the parish where the faithful are the spiritual children and the pastor is the responsible head of the family. For this reason he is called "Father" by all. In the unity of the families of the parish with one another and with their pastor is our Catholic way of life, our closest bond of Christian brotherhood. In the parish and in its church, the heart and center of the parish life, Our Divine Lord dwells among us. Here we worship, here we seek and find God's grace, here we are united together for harmonious cooperation, for mutual helpfulness. The pastor is strictly charged by the law of the Church, "to embrace the poor and needy with paternal charity." All the parishioners share in this obligation and assist the pastor out of a sense of parish responsibility for its own poor. The religious life of the parish impels the strong to aid the weak, the well to care for the sick, the young to assist the aged, all to give of their means to help the poor. The parish must be the primary agency of charity in the Catholic Church. The religious life of the parish must express itself in charity, as well as in worship, if it is to be truly Catholic.

The charitable needs that exceed the capacity of personal charity and of the charity of the parish are the Bishop's responsibility. The Bishop is called, "The Father of the Poor." Under the Bishop orphanages, hospitals, homes for the aged, and other works of charity are organized, not to replace, never to replace personal charity and parish charity, but to supplement and complete them. In our own times our Bishops have organized central offices to coordinate and to supervise varied and multiple works of charity and to give special and expert care, which the parish is unable to give, when difficult and delicate problems are encountered. We know these diocesan agencies by their characteristic name, the Catholic Charities. They represent one of the truly great achievements of the Church in our country. They effectively mobilize the resources of the Church for charity and they represent the Church in matters of welfare in the community. So helpful and so necessary is the work of Catholic Charities that if such diocesan central organizations did not exist they would have to be created.

Catholic Charities is aware of the spirit, the tradition and the obligations of charity in Catholic life. It knows it may never supplant the parish as the operating agency of charity. To attempt to do so would be to assume a responsibility which Church law has placed upon the pastor and through him upon the parish. A Catholic or a Catholic family in need of assistance is first of all the responsibility of the pastor. Catholic Charities does not help a parish by taking responsibility for the care of its poor. To the extent it assumes such responsibility it does a disservice to the full Catholic life of the parish. The saddest day for Catholic Charities would be the day when parish priests and their people cease to say "our poor" and speak rather of "your cases".

The Society of St. Vincent de Paul has its roots in the parish. Its primary and fundamental work is dedicated to the poor of the parish. It undertakes whatever activity the pastor requests. Without the help of the Society the pastor would very often be unable to fulfill his grave responsibility to care for his poor. The place of the Society is secure in the hierarchy of the ministry of charity. The Society is at the very least an essential part of a Catholic Charities program. The Society in its parish activity might more properly be called an essential partner of Catholic Charities in the ministry of charity of the Church.

I speak now of the fundamental and far more important meaning of the subject on which I was asked to speak. Christian charity is not limited to the poor. It embraces all men especially those who are nearest us. The parish spirit of charity shows itself in the personal interest of parishioners in one another, in the bond of union which makes the parish a family, in the welcome to the stranger, in the comfort given the afflicted, in consolation to the bereaved, in the encouragement of the fainthearted, in companionship brought to the lonely and the friendless. Personal charity shows itself in neighborly interest, in sympathy, in a kind word or smile, in acts of kindness, in a readiness, even an eagerness to give help. This is the Christian spirit and these are the Christian attitudes and actions that forced the pagans to exclaim, "See how these Christians love one another!"

We Christians are not so easily recognized today. Too much of the ardent spirit of Christian charity has gone out of us. In its place has come the cold spirit of selfishness, of reserve, of isolation, of indifference. It is difficult to distinguish the Christian from the non-Christian by this basic test of charity; both are self-absorbed; neither wishes to be disturbed by the distress of another. How often do we hear it said, "It is none of my concern." The Christian charity of individuals and of our parishes is growing cold, the flame is dying down, the fire is going out.

A priest in Australia wrote an article this year entitled, "Is Your Parish Christian." He relates the incident of a young man dying of cancer in a Catholic hospital. "As he lay awaiting death his thoughts ever turned to his wife and children. His greatest sorrow was the infrequent visits of his wife—infrequent because she could find no one to care for her children of an evening while she visited her dying husband. Yet she came from a parish which apparently had everything—church, school, halls, clubs. It had everything but the essence of Christianity."

Another incident is related. "A Catholic layman who had given much time and money to his local parish affairs was forced to undergo a serious operation. Recuperation was a lengthy process and, as he lay around, he was saddened at seeing his wife do the manual work around the house. He watched her cut the wood, mow the lawn, and generally perform a man's tasks. The parish to which he had contributed so much never lifted a finger to aid him. . . . Yet this parish is acclaimed as a model parish."

Has the Society of St. Vincent de Paul been affected by this prevailing spirit of coolness to the needs of others, of complacency, of blindness to obvious needs? Should it ever be true then the Society will have failed the Church. The Church looks to the Society for more than its care of the poor. The Church looks to the Society to keep alive the idea and the example of Christian charity in the individual and in the parish. In the hierarchy of the mission of charity the essential place accorded the Society is not for the sake of honor or prestige. So essential is the spirit and the activity of the Society to the realization of the Church's mission of charity that the Society must inspire personal and parish charity or that mission will not be accomplished, and the Church's plan of charity will remain an unattainable ideal. There is so much to be done for so many in every parish. Do not wait for the poor to come to you. They will not come because they think no one cares about them, cares what happens to them. Look for them, seek them out, visit them. Go about the parish doing good. You will be amazed, you will be frightened, at the number of poor in the parish. All who receive public relief are poor, all who receive Old Age Pensions are poor, all families who received Aid to Dependent Children are poor. One must be poor to receive public assistance and one must stay poor or lose the assistance. Public welfare programs do not take our poor away from us, remove them from our interest and concern and friendly visiting. Public welfare gives the poor what is beyond our capacity to give, financial help for their subsistence; we can give the poor what public welfare cannot give, the warmth of Christian brotherhood. How many spiritually poor are there in every parish? The spiritual work of the Society is of greater value than its corporal work.

Never dare to say, "There are no poor" or "The Society has no work to do". It is a public confession of blindness, of apathy, of complacency, of weakness, of senility, of the utter failure of Christian charity.

The greatest accomplishment of the Society of St. Vincent de Paul will be the restoration of the practice of charity to Catholic life. The Church will not accomplish her mission to bring Christ to the world and the world to Christ until the example of her charity forces men again to say, "See how these Christians love one another".

HOW CAN WE GET MORE MEN TO PARTICIPATE IN THE WORK OF THE SOCIETY?

JAMES FITZGERALD, *Executive Secretary, Particular Council of Detroit, Society of St. Vincent de Paul.*

THERE are two ways to get more men to participate in the work of our Society, by adding to the membership of our conferences and by increasing the number of our conferences. Before addressing myself to these points, I should like to quote an interesting bit of testimony from the other side of the world, given by Father Whiting, a New Zealand Redemptorist, published in a recent issue of the Irish Bulletin: "Here is a consideration that must bind you to your Society. It is the only one of its kind spread throughout the whole Church—so it must never be allowed to weaken or die. If one teaching Order were to cease to exist, people might be able to say, 'Well, there are others to take its place.' But what other body is able to take the place of the Society of St. Vincent de Paul and do its work? Who will do this work if you drop it? Strive then to do all in your power to make the Society live and flourish. . . . By zeal and prudence, seek new members who will be worthy of the vocation."

A preliminary word is in place, too, about the kind of men whom we should try to get. Granted that men do not become members by their own election but rather are called to membership in that sense being a Vincentian may perhaps be said to be a vocation. But only in such a lesser sense, I think. I have always thought it to be pretty stuffy for people to talk about belonging to our Society as a vocation. Certainly, it is silly to put joining the Society on anything like a par with a religious vocation. Surely, anyway the call to join us need not be expected to come from God like the vocation to the priesthood; it might well be sufficient that the invitation come from a pastor or even some member. Indeed, I often wonder how direct from God is the vocation to the priesthood? How does that call come? Does the phone ring in the stillness of one night and a Voice say: "Hello. This is the Holy Ghost speaking. I want you to become a priest?" I rather imagine not. I rather guess that the vocation comes to each in a special way and generally through some one or more human instrumentalities but never or hardly ever through so modern an instrument as the telephone.

The only point of all this is that it is a mistake to make of joining the Society too serious or too lofty a business. While we should exercise some discretion about whom we choose to invite into the Society, we ought not to be too choosey, especially in the case of young men. We ought to remember that really the very first object of the Society was "to preserve young men from the dangers surrounding them at the commencement of their career," and to help form their character through first-hand knowledge of the problems that beset the unfortunate.

Let us avoid the limitation of our quest for new members, especially among young men, to the docile, pious, sober, consciously exemplary type while we shun the lively, open-hearted youth as too frivolous. In doubt, take the risk on that volatile young fellow, with the idea not so much what he may bring to the conference as what he may take away from even a brief membership. For what he takes away may be the determining influence for good through his whole future life.

Neither should we draw the line against that man in his prime, who has made his "mark" in the "world," who is "prominent." Rather we should hold out to him, the conference as an intimate club to which he can repair each week out of the fuss and froth of business, politics, society—in a word, out of the secular world full of sham, front and pretense to the easy company of single-minded men, unambitious of notice or place or pull, where the talk is quite simply only about the things of the spirit and the concerns of the poor. Whereas in the secular world his heart is often low while his head is high, here he bows his head and his heart is lifted up. Show him the conference, a little out-of-the-way place where once a week for a little while the world comes right side round. Prudence in seeking new members, yes; choosiness, no.

There is a true limit to the number of members in a conference. The spirit of intimacy, the extent of the work, the unity of minds, the informality of the meetings preclude large numbers. It is a conference and not a council or parliament; its meetings are small gatherings, not rallies. But what is the limit? Certainly, fifty would be too many. They tell of Ozanam holding a meeting when he alone was present. What is the average in your circumscription? In mine, it is eight active and ten honorary members. In Dublin, I think the average is closer to twenty active. I know in Detroit we could add five or more members to most conferences without having them come apart at the seams. I think every Conference in the country could do the same.

But how to get more members in the conference? This is a personal business, a one-by-one process. Not by general appeals for volunteers; not by the net but by the hook. I have one definite suggestion—the appointment in each conference of one member as a recruiter who is to make recruitment his special business and who is called upon to report at each conference meeting.

Increasing the number of conferences is another way to build the society. Such action adds to our numbers not by ones or twos but by eights and tens. In Detroit in 1910 there were 134 active members and 157 honorary members. Today there are 1068 active and 1232 honorary, that is about eight times as many. How did the increase come about? Not by additions to the membership of conferences, in fact the average is slightly less after 40 years. It came about by organizing new conferences. In 1910 there were 14 conferences; today there are 137, about ten times as many. In Detroit diocese there are 240 parishes. In the United States there are 15,000. Isn't that the answer to our question? I think so; it is a matter of addition and multiplication. If we add to the numbers of our conferences, the multiplication of the numbers of men will take care of itself. To effect this each Particular Council should have a permanent Committee on organization, reporting at each meeting of the Particular Council.

We ought, too, in this country to open our eyes to the possibilities of organizing new conferences other than parish conferences. In European countries, student conferences, professional conferences, working men's conferences and conferences to conduct certain special works are not uncommon. We could make a start here by following the strong suggestion of our Spiritual Director, Archbishop O'Boyle, to organize conferences in colleges, both Catholic and non-Catholic. In the latter a promising approach would be through the Reverend Directors of the Newman Clubs.

There is one final and fatal objection to building our membership, final because once conceded we would never get any men to participate in our work and fatal because the objection comes from within our Society. A young fellow bought his date an ice cream soda; the fountain clerk gave her two straws. The lad noting she was using only one straw asked her why she didn't use the other straw. She said: "This one isn't empty yet." Silly, isn't it? But there are Presidents of Conferences who say that they don't need more members, they just haven't any more work for new members to do. There are Presidents of Particular Councils who say they don't need any more Conferences, they have Conferences in about all the parishes where there is work to do. What is the line between sense and silliness? Of course increasing our membership presupposes an increase in our work all along the line.

There is one other related point. What about publicity in getting more men to participate in our work? It is a valid and pertinent question and there are definitely two sides to the answer. The first is in the traditional spirit of our Society that we should avoid publicity and the praise of men; expressed by Ozanam in what has come to be an axiom in our practice: "not to make oneself known but to allow oneself to be known," reaffirmed in our own day in the Book of the Century (1933): "At the risk of being accused of being archaic, the Council General has never ceased to warn the conferences against the temptation to collective or individual vanity." I have heard that same position summarized: the best ad for the Society is that is does not advertise.

I accept that and yet I have never been able to discount the force of the other view when it is embodied in the challenge of the secular world of Ozanam's time and repeated as a reminder to us, on the cover of the programs of these meetings of 1950: Show us your works. And in these days of high-powered advertising of the "Duz does everything" variety merely to let oneself be known is to remain unknown. On this issue I have for long been a fellow with one foot going and one foot coming. But I think I have found the simple reconciliation, which had so long escaped me, of these two thoughtful and honest views. The solvent is the word: Works. "Show us your works." Show us not you; show us your works. Advertise, publicize, not you but your works.

If you require a piece of publicity, an instrument of propaganda for our Society to use as a start, I suggest, "The Irish Bulletin." There is a Particular Council which pays for a subscription for and causes to be sent each month a copy of "The Irish Bulletin" to every rectory in the diocese; which underwrites an annual subscription for every conference in the diocese and places on the table at each Particular Council meeting a pile of copies for distribution for free. "The Irish Bulletin" is a strong and steady help to the healthy growth of the Society in that diocese. To sum up. If somebody tomorrow should on an off chance ask you what I said here this morning for answer to the question: How Can We Get More Men to Participate in the Work of the Society? just tell him, in case you have forgotten everything else: organize more new conferences.

There is an episode told in the Gospel of St. John that has for me at least, a sheer loveliness beyond anything else in literature, though it is not a part of the Gospel that gets read on Sunday. John the Baptist was preaching and baptizing along the Jordan. Our Lord had come in from the desert and was living by Himself across the river. He used to walk up and down along the bank. One day John the Baptist was standing with two of his followers, Andrew and, I guess, John, who was later to tell us the little story. They saw Our Lord talking His walk. John the Baptist said half to himself: "Behold the Lamb of God." But the two disciples overheard him and they crossed over and followed Our Lord till He turned back. He waited till they came up and asked them why they were following Him. They asked Him where He lived. He answered: Come and see. And they went with Him and He invited them in and I guess gave them a meal, anyway they stayed with Him all the rest of the day. That's how Our Lord got the first two men to participate in His work. Show us your works? Come and see.

VOLUNTEER SPONSORSHIP OF INDIVIDUALS IN INSTITUTIONS

BERNARD C. JOHNSON, *Society of St. Vincent de Paul, Washington, D. C.*

WHEN a feller needs a friend, he needs one; particularly when he is a small boy who has run afoul of the law. For some boys it is the first time and these are scared; for others it is the second or third time and these are hard and cynical.

At the Industrial Home School, here in Washington, there are 175 boys who for one reason or another have been committed to this reform school by the Juvenile Court. Among these are the first offenders who find it hard to keep back the tears, and others who have been in and out so often that when they come back they greet the attendants with the question: "Any mail for me while I was out?"

To these unfortunate boys the Society of St. Vincent de Paul of Washington offers the friendship they so badly need by a program of individual sponsorship which has been the natural outcome of the interest the Vincentians of Washington have shown for years for children in public institutions.

A number of years ago the Society of St. Vincent de Paul began sending visitors to the Industrial Home at Blue Plains which is a house of correction for colored boys. The Vincentians went through the Institution giving out candy and fruit, prayer-books and rosaries, saying a word of encouragement here, a word of friendship there—always working in close cooperation with the chaplain to whom they give a monthly stipend and an additional grant at Christmas for a Christmas party. As the Vincentians came to know the boys they became interested in them as individuals, particularly in those who were from their own parishes. The chaplain, Rev. Marcellus Scheuer, a Carmelite from Whitefriars Hall, where he is sub-prior and professor of Dogmatic Theology, suggested to the members of the Conferences that they could crown their work with lasting effects if they would show interest in the boys not only while they were in the institution but even after they had returned to their homes.

As Father Marcellus pointed out the period of adjustment which follows a boy's release from a correctional institution is a most critical time. It is truly a time when a feller needs a friend. He stands at the fork in the road. The road up is hard, only the strongest and the most fortunate can make it alone. Unassisted, the weak fall back, the last state is worse than the first. We who never have had a similar experience find it hard to realize how difficult it is for a boy, stigmatized as a reform school boy, to return to a hostile community. Relatives still resent the shame he has brought upon the family. Friends of former days keep their distance. New friends are few and far between. If the boy is of an age when he can go to work he finds that employers hesitate to hire anyone with a police record. Disheartened the unhappy lad turns to the only companions he can find, undesirable companions who soon will lead him once again into trouble.

With this in mind the Vincentians visiting the Industrial Home School decided to follow Father Marcellus's suggestion. They would concentrate their efforts on individual boys, that is with the boys from their respective parishes, so that when these boys got out they would not be without one good friend. One boy is responsible to one Vincentian who may be the sponsor of one or more boys.

At first there is a barrier to be broken down by the Vincentian. He must prove beyond a reasonable doubt that he is a friend and not a "stool pigeon" for the staff of the school, that he is not a detective trying to clear up some unsolved cases and that he is not a preacher of the "ole time religion" holding a revival. The Vincentian cannot appear "holier-than-thou" nor can he haughtily display and parade before these boys his educational attainments, the prestige of his wealth nor that of his social and professional position. On the other hand, he should never become so familiar he will lose the boy's respect. In short, the Vincentian must prove that he is a friend with a capital "F."

Once the ice is broken and the Vincentian has gained the confidence of the youngster, they become fast friends. The Vincentian listens to a long litany of gripes, gripes about food, the staff members, other inmates, the lack of this, the lack of that. Once the boy has been given an opportunity to get things off his chest he is in a receptive mood to be counseled by his friend. The Vincentian gets to know the lad's weak points and his strong and best qualities. The Vincentian calls him by his first name, inquires about his health and how he has gotten along since the last visit. No promises are made that cannot be kept and those that are made are religiously kept. The Vincentian does not criticize the faculty nor anyone in authority. He proceeds along in advising against bad habits. He does not use the cudgel—"Don't do this, don't do that." Instead, the Vincentian encourages his young charge in the good and helps him over the rough spots when he is depressed. Occasionally, the Vincentian will bring a special book, a holy card or some religious article. When parents or relatives fail to visit the youngster on the regular visiting day, the Vincentian will contact the parents or relatives and encourage them to renew their regular visits. These visits and personal contacts with the boys build a lasting rapport among the boys and the Vincentians.

In this program of individual sponsorship the Vincentians do not forget that the boys in the reform school are members of a group. Thus, group activities are arranged to meet this need. Fortunately, because of the fine relationship between the authorities at the Industrial Home School and the officers and members of the Society of St. Vincent de Paul, the men engaged in this work are permitted to take all the Catholic boys on group outings. These outings usually consist of taking the boys to a parish church where they go to Mass and Communion in a body and afterwards are guests of the parish conference at a Communion Breakfast. Sometimes, in the summer, there are all-day excursions into the country where all the experiences one would enjoy in a week or two of camping are crowded into one day. For this reason such trips are called camporees.

At times permission is given to the sponsor to take the boy in whom he is interested to his own home. Of course this is a highlight in the boy's life and a very powerful means of getting close to the boy. After Mass and Communion a family breakfast introduces the visitor, sometimes for the first time, to the joyfulness of a home where reverence and the love of God go hand in hand. A dinner at noon is only a preparation for an afternoon baseball or football game after which the sponsor and the boy return to the Industrial Home School. Authorities at the School favor these group and individual outings because after them the boys are less of a disciplinary problem.

In order that this program may function with order and effectiveness all the Vincentians who participate in it meet once every two months with Father Marcellus. These meetings are most effective for here questions are answered and problems solved. Members benefit from one another's experiences. The importance of these bi-monthly meetings can hardly be exaggerated. It is so easy to get off on a tangent, to be discouraged by failure, to become too personally involved in the personal problems of the boy and his family. In these bi-monthly meetings Father Marcellus warns of the wrong approach, the faulty method and with his experience he indicates the proper techniques and the spiritual motives which should energize the Vincentians engaged in this work. Really, the success of our efforts are largely responsible to these regular meetings and the wise direction of the Chaplain.

When a boy sponsored by a Vincentian is released and returns to his home, he finds the way has been prepared by the Vincentian sponsor. By visiting and where necessary advising the parents, the Vincentian conditions them to receive their son in the proper manner. The released boy finds his Vincentian friend does not leave him after he has left the reform school. Now he feels closer to him for the visiting is not limited to a Sunday and instead of the older man coming to him he can now go to the older man when the necessity arises. In fact, the Vincentian besides being a combination father and big brother, sometimes is called upon to act as a combination "Emily Post and Dorothy

Dix." For when a boy begins dating particularly when he is going with nice girls he wants to do the proper thing, then sometimes some dating practices seem to trespass on the moral code of a Catholic, and there are questions a fellow would like to ask to get himself straight. It is not unusual for the boy to visit his sponsor at unexpected times or even to call on the telephone when the problem is important and needs immediate answer.

Whenever it is possible the Vincentian tries to induce his young charge to return to school and continue his studies, but when this is not feasible he sees to it that the young fellow gets work. This is not always easy and how and where to place these boys is a subject that frequently comes under the discussion when the Vincentians meet bi-monthly with Father Marcellus. If a boy is permitted to loaf after he is released he quickly gets into trouble and fails to develop those habits of industry and responsibility which are so necessary for his future well-being. It is easy for us to say what a sponsor should do for his young charge but for the sponsor to do it requires patience, perseverance and prayer. As Catholic laymen we must always be aware of the spiritual motivation which prompts our charity. If we forget this we are as any other laymen who lend a helping hand from merely natural motives.

You may be wondering how much good we effect by our individual sponsorships. To answer this in detail is hard but we know that the percentage of boys who are returned to the Industrial Home School after they have been released in care of a Vincentian is notably low. What effect our interest may have on the spiritual lives of these boys is known only to God, but it does give us great satisfaction on a Holy Name Communion Sunday to see among those who approach the altar faces that we first saw in the Industrial Home School.

In concluding, I would be remiss if I did not mention one great advantage we Vincentians have here in the Archdiocese of Washington. We have inspired leadership. God has blessed us with leaders who, in our midst, exercise an apostolic charity and it is their example, especially the example of our beloved Archbishop, His Excellency, the Most Rev. Patrick A. O'Boyle, which encourages and inspires us to do the things we do. As Vincentians we are a Society of laymen but our effectiveness comes from being obedient sons of the Church. Our success in our sponsorship program comes from our close cooperation with Father Marcellus and the spiritual directors of our parish conferences who encourage and assist us to progress in this great work.

VOLUNTARY ARTS AND CRAFT WORKER IN AN INSTITUTION

Paul E. Pattavina, Jr., *Volunteer, St. James' Orphanage, Omaha, Nebr.*

FOR five years, the St. Vincent de Paul Society has worked out a successful volunteer program at St. James' Orphanage in Omaha, Nebraska. The program started with just one volunteer and today it includes thirty-six men and women. St. James is located in a suburb of Omaha and is easily accessible by all forms of transportation. The institution houses 193 children. The volunteer program includes only those of grade school age who number between 85 and 90.

The original volunteer work was a Boy Scout troop. Scouting is for the boys ranging in age between 11 and 13. Much of the work in scouting can be classified as an art or craft. For advancement there are many craft requirements for a scout, such as, cooking, map making, tying of useful knots, first aid, use of the knife and ax and outdoor skills for camping. This year for the annual camping event 21 scouts were transported in five automobiles, four owned and driven by volunteers, to a Catholic boys' camp in Rocky Mountain National Park, Colorado. While at camp the boys were under the supervision of the regular counselors of the camp, not those who had driven them to the camp. It was the responsibility of each boy to obtain the money to pay his own camp fee of $15.00. Some asked help from a parent or relative, but many earned the money by performing odd jobs off the orphanage grounds.

The Cub Scout Pack was the next volunteer program organized. For his three years as a cub the boys between 8 and 11 learn first to work with Indian beads, stringing them in colorful designs, making these into head bands, bracelets, rings, belts, etc. He then may advance into simple leathercraft and learn to make billfolds and belts. Some lean toward woodworking, making doorstops, bird houses and the like. This year for Christmas, the cubs made cribs of the Nativity scene for each of the four groups living in the institution. They furnished the cribs with the necessary figurines, Madonna and Child, St. Joseph, Wise men, Angels and animals. The cribs were made of wood and the figurines of plaster of paris formed in rubber molds and painted by the cubs. Both the Scouts and Cubs have participated in the annual Scout Circus and Exhibition and both groups have won many superior awards.

With the Scout and Cub program both functioning so well the realization came to us that the girls were being neglected. Hence the 4H program for girls was organized. In 4H work the girls learn such skills as sewing, knitting, embroidery, cooking and canning vegetables and fruits. They have participated in State and County Fairs and they too have won many awards.

To supplement the program which was already in force we decided to try to have a wood working program. One of the volunteers approached a local contractor and asked him to donate sufficient tools with which to start a small wood working program. He consented and gave us several sets of the fundamental tools plus an electric jig-saw. The total wholesale cost of this was $138.00.

Participation of the boys in the wood working program was optional but once a boy enrolled in the program he was expected to attend the regular period set aside for this program. Wood working was regularly scheduled once a week and three volunteers supervised and instructed the boys during this period. A checking system for issuing and recalling of tools was devised very much like that of a library. An older boy was assigned at the beginning of the period to issue tools and check them in. Due to this system not one tool has been lost to date. While one group of boys would be cutting or nailing articles together another group would be sanding or painting their work at another table. The boys were also permitted to go to the work shop during their free time provided there was a supervisor present. An outgrowth of the boys' wood working was that the girls requested a similar program. Additional volunteers were secured and the girls' program was started. The same system was used for the issuing and checking of tools.

To show the children that their work was not in vain and to have them take pride in the articles which they made, it was decided by the committee that a public showing of the finished articles should be had. To accomplish this the merchants in the community were approached for the loan of their show windows to display the work of the children. The merchants agreed and the articles were displayed for the period of one week. It is the hope of the wood working committee to make this an annual event.

In addition to the volunteer work already mentioned our volunteer work also includes an athletic program. The boys are taught boxing, tumbling, and softball. Once a week a group of boys or girls are taken to a private club for swimming instruction.

Last year the orphanage had its first open house since its origin. Over 3,000 persons attended and because of the traffic congestion many hundreds could not reach the grounds. A great part of the planning and all of the tours throughout the grounds were done by the volunteers. Another open house was held this year conducted by the volunteers and again we had a very successful turnout.

Because of our five years of experience in volunteer work we have learned what we think are the requirements for a good volunteer and the qualifications he or she should possess. Most of the volunteers in our program were secured by the already active volunteers who realize what qualifications are necessary.

1. Ability to cooperate with others. This is very important for without cooperation nothing can be accomplished.
2. Interest in children.
3. Willingness to accept children as they are.
4. Willingness to come consistently or send a substitute.
5. Understand the limitation in which they are to work. Volunteer should not try to interfere with general policy of the institution or probe into the background of the children. Should be satisfied to work within their particular program.
6. Experience, though not a necessity, is helpful. The only exception being in the wood working program.

7. Volunteers need not be Catholic, as a matter of fact two of our group are not.

The program at St. James need not be an exception but rather the rule. Within the Catholic laity there lies unlimited, capable, willing volunteers waiting to help perform the works of the Church. Only a call is necessary to reach into this wealth of material. A volunteer program can prove to be of great help in any institution. Remember, "you can't take it with you." The only thing you can take to your grave are your works of charity.

TRAINING PROGRAMS FOR VINCENTIANS

James Fitzgerald, *Executive Secretary, Particular Council of Detroit, Society of St. Vincent de Paul*

THAT looks like a formidable and perhaps highly controversial subject. At least, it did to me on first reading. Training programs; training programs for leadership; training programs for leadership in the Society locally. It looked to me as though it called for a discussion of programs for training our Conference members for leadership. And it gave me a faint beginning pain in the neck.

The irritation was not relieved when I read further and found it was to be a panel discussion.

Do you know what a panel discussion is? But, of course, you do. Only I didn't and I'm not sure I do yet. Not knowing what particular kind of discussion a panel discussion was, I thought I'd first try to find out what a panel was. Casting my net in the surface-placid waters of etymology, I came up with a catch that surprised me. A panel is a rectangular piece set in a frame as in a door; or a piece of different fabric and color inserted lengthwise in a woman's skirt as an ornament; or a picture very long for its width in a simple frame or no frame at all; or the official list of persons summoned for jury duty; or the body of persons composing a jury; or in Scots' law, the defendant in a criminal action; or a saddlecloth.

Then there was the verb "pan." That meant to separate gold by shaking the gold-bearing earth or gravel with water in a pan; or to cook and serve in a pan. And a pan (noun) was a wide, shallow vessel, especially for domestic use in boiling and evaporating.

All the while my conscious mind, if you will concede the supposition, was engaged in the aforementioned exhaustive and exhausting research, there hovered on its border the waspish notion of "Leadership" and up from my subconscious there kept intruding the distracting story of the widow who said of her deceased husband, a persistently unsuccessful candidate for public office, that he was a natural born leader all right; the trouble was he couldn't find enough natural born followers. You can see I wasn't getting anywhere.

And then I read the fine print. "Local conferences are frequently called upon to give people information regarding various available community resources. There is now a question of formalizing these training programs. At this meeting representatives of the Society will discuss the various methods used in keeping members informed in regard to community resources."

I had made a very common mistake; too often, to their chagrin, made by people who take out insurance policies. I should have read the fine print first.

All right; we aren't to discuss leadership as much as community resources and a training program about them. But why put me on the panel?

Well, years ago, when I was younger and very much surer of myself, I presumed to propose a training program for volunteer social workers, especially Vincentians, a program designed to reconcile our simple method of the family visit with the then still novel techniques of social case work. That was in Milwaukee at the Annual Conference of Catholic Charities in 1921; and the whole speech, some seven and a half pages of small print, is embalmed in the report of that Conference.

That the sole comment on that speech—even though the commentator was so knowledgable a one as Doctor O'Grady—came twenty-nine years later, is small incentive for me to propose another training program. I didn't mind so much waiting around for twenty-nine years for some comment on the first program, but I really can't be accused of pique or impatience if I decline to hang around another twenty-nine years before anyone pays any attention to a second program which I might propose today. I just don't think I'll be here anymore.

Especially since I realize that my second program will be as much out-of-date then as my first one is now. In that first one, the definition of case work which I gave was, I thought, rather neat in its reconciliation of our Rule and Mary Richmond's Social Diagnosis. I said case work is "being provident for the poor put in practice." And you know what people today would say about that definition. Their mildest adjectives would be "archaic," "oversimplified" or "quaint" or "passe." Hardly anybody talks about providence any more in social work, at least Providence with a capital "P" and the "poor," God bless them, we don't have them with us any more. Those who once were called the poor and who put their trust in Providence, now are all beneficiaries and put their trust in social security.

But I suppose there is a connection, pretty tenuous after twenty-nine years, between that first program almost totally ignored and a second formalized training program for acquainting the local Vincentians with the various available community resources.

Only don't look to me for it. I shall look to Messrs. Scanlon, Stockman and Zak for it.

As far as describing anything that is being done in that line out our way, I can only report that it is, what there is of it, all as yet very informal. As the old lady said to her hostell, "It is very good butter what there is of it and there's a great deal of it such as it is." There is out our way a hierarchy of city, county, state and federal resources with appropriate city, county, state and federal bureaus, manned by numerous city, county, state and federal officials, all provided with appropriate city, county, state and federal ordinances, statutes, laws, codes, rules, regulations, directives and commentaries making for considerable fluidity in the criteria of eligibility to any or all of these city, county, state and federal benefits. Do you follow?

Nobody out our way, least of all me, has, so far as I know, as yet been able to digest all this data and procedures. Even the simplest digest would make a pocket edition about the size of an unabridged dictionary. But nobody out our way has a pocket that big. And fashion forecasts say there will be very little change in man's pockets this year. And nobody out our way has had the temerity to begin to formalize a training program, to pass on all the information on all these separate, distinct, parallel or overlapping available benefits to Mr. Vincent, active member of St. Mary's Conference and to train him in the techniques of activating these community resources—Mr. Vincent, who besides being an active member of his Conference, after his fashion, is also on the side the father of a family of five, a tool and die maker and further on the side, a member of an assortment of several societies, clubs, sodalities and fraternities.

The best we have been able to do, I'm afraid, so far, is to encourage Mr. Vincent to get to know somebody up near the top of each of these various bureaus and to direct the client to him and if necessary go to the front for him. Generally, we believe Mr. Vincent gets quicker action that way than by trying to explain to the client in advance just how to prove eligibility and anyway the guy he's trying to help, will have to go through the mill himself. He must make a personal application and fill out a form. Generally, too, a word to the harried official of the bureau from Mr. Vincent will activate a human cord in his heart and do more good for the applicant, the official and all around than the putting up of an argument on the technicalities of directives.

And finally, we keep telling our members that if they need advice in any difficult case to call on the central office of the Particular Council.

That's my little piece—it's really a poor patch on this panel and I now retire to the audience where I shall give close attention to my betters.

Only, I hope that any formalized training programs for conference members will not be so technical as to take any of the simple joy out of being an ordinary conference member nor any of the warmth and common kindness out of the visiting of the poor in their own homes. Thank God, we are left freer than ever in that field of visiting the homes of people in trouble since the officials of the multiple public bureaus seem to have less and less time and inclination to do that kind of foot-work. The Vincentian can still go about his unregarded, and, as it were, off-hand visits, dropping in of an evening to sit down for a chat in the home where there is trouble. The lot of the professional social worker is not a happy one; the lot of the Vincentian is, and I hope will always remain, at last and at bottom, a happy one. His visit will never be a chore and his Conference never less than a pleasant club of kindred spirits.

As Billy Ban said when he dug his mother-in-law's grave only three feet deep: "Why make a toil of a pleasure?"

We must be careful to keep membership in our conferences a pleasure and no toil and we must follow St. Paul's advice to do works of mercy smilingly.

WHY A VINCENTIAN TRAINING PROGRAM?

George A. Zak, *President, Metropolitan Central Council of Chicago, Society of St. Vincent de Paul.*

The Challenge

THE Society of St. Vincent de Paul of the United States is faced with the greatest challenge of its entire history. The future growth and development will depend largely on how it adapts itself to the present program of Public Welfare.

Parish Conferences will survive only if they retain the confidences of their fellow parishioners by proving that they are not only willing, but able to counsel, direct and help them when they are in some form of distress. Special work activities in public, charitable institutions and Veterans Hospitals alone, will not attract the practical Catholics to the Society.

While it is the responsibility of the pastor, according to Canon Law, to know and help his poor parishioners, it devolves upon the Conference, if it is to be of any assistance to him, to be thoroughly conversant with at least the mechanics of public assistance.

If our Catholic parishioners fail to recognize their Spiritual Father, the pastor, in times of distress because they believe that they can do better elsewhere, we have lost our greatest opportunity to carry on our principal work, that is, the visiting of the needy in their homes.

THE NEED FOR THE PROGRAM

Twenty years ago, Vincentians were not required to have any special knowledge to be able to serve the needy; when answering a call for help, they were prepared to issue an order on the local grocer, druggist, or other merchant if the urgency demanded it. The size of these orders was governed by prudence and their meager Conference funds. The recipients were grateful and satisfied because there was no other place to go. If the family problem lingered too long, the Conference was assisted by the Catholic Charities. In unusual cases, the Conference was faced with the problem of placing a person in a hospital or in some state institution, but even here, they had the help of the Charities.

Today, the Vincentians when answering a call for help must be prepared to discuss the benefits of the various forms of assistance because the potential recipients have some knowledge of them, and he must make an intelligent analysis of the need in light of the Federal, State, or private aids available. He should have the know-how of where to send his clients, what they will need for proof of residence, income, and needs, in order to receive aid as soon as possible and thereby conserve the Conference funds used during the interim.

The many types of assistance, with their ever-changing regulations, make it impossible for the Vincentian to keep abreast by reading the pamphlets and booklets issued by the agencies for this purpose. The Vincentian needs an authoritative, up-to-the-minute digest, easily understood, that he can use for study and reference.

The Vincentians of Chicago proper are rather fortunate for the moment. The Catholic Charity Bureau acts as an agent of the Chicago Welfare Department in distributing direct relief to Catholics eligible and desirous for it. The Society of St. Vincent de Paul cooperates in this program. The Vincentians visit the homes of the needy, deliver the checks, help the families in making applications and affidavits, report any changes in the family conditions or income. In this way they are kept in close touch with at least one form of assistance.

THE START OF THE PROGRAM

Right Reverend Monsignor Vincent W. Cooke, the Spiritual Director of the St. Vincent de Paul Society of Chicago, who is also the Archdiocesan Supervisor of Catholic Charities, has advocated for many years that the Conferences make a study of the various Public Assistance programs. Some Conferences with unusual talent and initiative made the study of Public Assistance programs a special work of the Conference. Most of the Conferences, however, were satisfied to refer all calls for assistance to the Catholic Charity Bureau for counsel and direction.

It then became evident that unless the Particular Council sponsored this program of education, that would reach every Conference within its circumscription, many Conferences would become a useless "right arm" of the pastor.

An Educational and Training Program was inaugurated by Monsignor Cooke at the Particular Council meeting of September, 1949, for the benefit of the pastors, presidents, and members of Conferences. It was not the intention of this program that the Vincentian be expert in all matters of budgets, payments, allowances, etc., but merely that he have a general working knowledge of the various types of aids and have a reference to guide him.

THE PROGRAM

A comprehensive outline, embracing all forms of assistance for study and reference was mailed out to all pastors, presidents, and members of the Conferences. It was assumed that it would require approximately two years to complete this course of studies. The outline is divided into four categories, namely:

1. Mother and children—father deceased.
2. Mother and children—father living out of the home and not supporting the family because of:
    a. Desertion or separation,
    b. Sickness—in hospital or sanitarium,
    c. Court order—in jail,
    d. Mental illness—in state institution,
    e. Military service.
3. Father, mother, and children living together—father unable to support family due to:
    a. Illness or accident,

   - b. Mental illness,
   - c. Unemployment.
4. Married couple or single adults—no children in home.

Under each family situation are listed the various benefits and sources of financial assistance available, such as:

1. Social Security—Survivor Benefits.
2. Railroad—death benefits—survivor benefits, unemployment insurance, retirement.
3. National Service Life Insurance—if husband was a veteran.
4. Widow's Pensions—Wars I and II, or peacetime.
5. Workman's compensation.
6. Occupational disease.
7. Unemployment insurance.
8. Aid to dependent children.
9. Direct relief.
10. State rehabilitation.
11. Liability claims.
12. Private charity.
13. Veterans' disability pensions.
14. Army allotment.
15. Old age pension.
16. Blind assistance.
17. Legal support payments.
18. And many private sources.

HOW THE PLAN OPERATES

Monsignor Cooke delegated his able assistant, Reverend Gilbert A. Carroll, to take charge of this training program and to be available to Vincentians for answering their questions relative to all these aids. Each succeeding month, Father Carroll makes a study of and prepares a short description of one of the particular aids, pointing out:

- a. The nature of the program.
- b. The eligibility requirements.
- c. Benefits.
- d. Where the assistance can be obtained, i.e., the address of the nearest agency.
- e. What information or records the needy person should bring when making application.
- f. What services the St. Vincent de Paul can render after the person has been accepted on this particular form of assistance.

This short description is mailed out each month to the pastors, president, and secretaries of the Conferences, including pastors who do not have active Conferences in their parishes. This study reaches the Conference in time for their meeting just preceding the next Particular Council meeting, with instructions that the Conference make it a special order of business at that particular Conference meeting to discuss this plan in its entirety in order to understand its workings and to bring out any questions resulting therefrom. The sheets are 8½″ x 11″, mimeographed, and numbered consecutively, so that, eventually, an index can be prepared and possibly this information put out in a booklet form. They are asked to bind these studies into loose-leaf binders and have them available for reference. They are also urged to make certain that their Conference is represented at the next Particular Council Meeting.

The Particular Council meeting agenda is so arranged as to allow sufficient time for this training program. Father Carroll, or one of his associates, reads the short description on a particular assistance, elaborating on the necessary points, after which follows a question-and-answer period in which Father Carroll is assisted by Monsignor Cooke and his associates in answering the questions.

SOME OF THE APPARENT BENEFITS

The plan was received with great enthusiasm. Its popularity is demonstrated by the increased attendance at the Particular Council meetings. Conferences report that the discussions at their meetings relative to the program have revitalized their Conferences.

Conferences are now advising their needy families where to apply for any specific aid instead of channeling all cases through the Catholic Charity Bureau.

Pastors of parishes, where there are no active Conferences, are urged to send representatives to the Particular Council meetings, in order to participate and benefit from the discussions and possibly consider the organization of a Conference in their parishes.

We are benefiting, in a positive way, from the knowledge and experience of our Catholic Charities supervisors.

TRAINING PROGRAMS FOR LEADERSHIP IN THE SOCIETY LOCALLY

Sylvester J. Scanlon, *Executive Secretary, Particular Council of Toledo, Society of St. Vincent de Paul.*

THE Particular Council of Toledo has always felt that all our volunteers should take an active part in anything that deals with the welfare of our community. About ten years ago we put a plan into operation that centralized our work with other agencies, both private and public, and Catholic Charities. In the planning of our meetings, both monthly and quarterly, we have tried to bring to our Vincentians the outstanding leaders of our public and private agencies so that they might interpret to us the work the agencies are doing for the benefit of the needy in our community. The reports last about 20 minutes and are followed by a question-and-answer period. This procedure helps to inform our Vincentians as to just what can be expected from the agencies. Our Central Vincentian Office acts as a go-between for the Society and all other agencies. The Conferences consult with us regarding most of their cases and they are properly advised where to send their clients to make application. This plan has been helpful to many of our Catholic people. It also has opened many homes to Vincentians that we would otherwise know nothing about.

This plan has another side which we think should not be overlooked—the referrals that we get from agencies who call on us to assist their clients in many emergencies. Such cooperation widens our opportunity to help. It opens many doors that would otherwise be closed and provides occasions for both spiritual and material aid. Time does not allow us to report some of the things that we think are extraordinary, the many people who have been brought back to Church or to the practice of their religious duties, and the number of converts. This is especially true when one is dealing with the aged, many of whom have been away from Church and the sacraments for an unknown period of time.

The plan we think would most likely succeed, would be to have the Conference Chairmen of Special Works and any other Vincentians who are interested, to participate in a Training Course. The program of which would present:

First: the story of Catholic Charities, its aims, objectives and the part it plays in our communities; a detailed explanation of the procedure of Catholic Charities both at intake and in daily practice; an explanation of what might be expected of Catholic Charities and the St. Vincent de Paul Society in any joint undertaking.

Second: A review of the early history of the Society of St. Vincent de Paul in the United States. In these early days of our history, the Society was the only lay group with one of two exceptions, that was interested in the great work of Charity and Welfare. Many great things were done by our Society in those days and we are sure that reviewing this work would be an inspiration to all. This could point the way for the Society to again take the initiative in matters pertaining to the welfare work of our communities. The field of welfare has become so complex that it is of vital importance that Vincentians have a knowledge of community agencies. Only in this way can we play our part in giving leadership to and initiating programs that will assist our needy in the salvation of their souls and to any material help that is rightfully theirs as citizens. We can no longer stand by and allow others to set plans that take a purely secular attitude, that show no interest in the spiritual welfare of poor people. Such plans would take Christ out of this whole field of charity. It is not enough that we raise our voices against such plans, it is our duty to aggressively prove that charity without Christ is dead.

Third: Instruction of all volunteers on the eligibility of applicants for Direct Relief, Old Age Assistance, Social Security, Aid to the Blind, Aid to Dependent Children, County Child Welfare, Red Cross, Unemployment Compensation, Workmen's Compensation, Veterans Administration, Soldiers and Sailors Relief, Civilian Rehabilitation, Housing and Hospital Facilities and Clinic availability. These things are of utmost importance and it cannot be stressed too strongly that there exists an urgent need for information on all these programs. With this knowledge, it is certain that Vincentians will do a much better job. It will make it possible for our Society to be an integral part in any Welfare program in our community. This will surely assist us in taking our place in the planning of such programs. The sad part of this whole Public Welfare program is its underlying secular philosophy, so that the spiritual aspect in this work has been entirely forgotten.

I would even express a wish that one of the results of such a cooperative program would be the organization of an aggressive group of Vincentians, workers in our public agencies and the professional social case workers in a guild that would be of mutual benefit to all. There is a woeful lack of knowledge on the part of Catholic workers in the public agencies of the proper place of Catholic Charities and the St. Vincent de Paul Society in the Welfare program. A guild, such as I suggest, could go a long way in bringing all of these various workers together so that we would be of the same mind.

In such a grouping we could work together to save our own individual souls and intelligently participate in the Apostolate of Charity so that we can bring to all the true story of the Brotherhood of Man in the Fatherhood of God.

TRAINING AND INSTRUCTION PROGRAM IN THE PARISH CONFERENCE

LEROY L. STOCKMANN, *Vice-President, Particular Council of Washington, Society of St. Vincent de Paul.*

WE in the Particular Council of Washington, D. C., are faced with a problem which we share in common with so many organizations, that is, attendance at central or city-wide meetings. It is even difficult to get better than a 60% attendance of parish presidents and vice-presidents at the monthly Particular Council meetings. As a result the Committee on Visitation and Extension visits, on the average, two parish conference meetings a month and sitting in with a group of from six to twelve members discusses with them the problems and opportunities for work within their own parish and on a city-wide level. We have been trying by these visits to induce the Conference members to participate in a program of institutional visiting. We have made a special effort in the suburban parishes because of what many believe to be the only work of our Society, the care of the poor, is less needed. This program will eventually require teams from twelve parishes to pay weekly visits to each of three children's Receiving Homes in the District of Columbia, each group having to visit only once a month. Eight parishes are now cooperating and as others are properly instructed and imbued with the desire for this special work the full program can be realized. Perhaps there is much wanting on the part of the members of this committee as instructors, however we have learned much from experience which can be passed on to these men. Our counseling at these meetings also is intended to enlighten the men as to the proper conduct of meetings, frequency and spirit of visits to families in their homes and unusual types of work in the parish. With only a few men present discussion can be entered into freely and much more profitable results obtained than would be the case in a larger meeting such as the Particular Council meeting. Then, too, men of different parishes in various parts of the city react differently and the approach to our proposals has to be varied accordingly.

The real field for training is opened to us when we assist in the organization of a new conference, which is the extension work referred to in the title of our committee. It is here that we, introducing the Society of St. Vincent de Paul to a group of men and their pastor for the first time, can lay the foundation for such works as have been previously outlined. We are convinced that the laxity and indifference of the members of some of our older conferences is due to the fact that the men have never been properly informed and have not taken the time or made the effort to learn even the basic rule of the Society. In such conferences it is difficult to change the ways of men who have been doing things the wrong way for twenty or thirty years or whose predecessors, through ignorance, failed to live up to the rule and passed along their methods to those now forming the Conference. Therefore, too much care cannot be exercised in properly instructing the men of a newly organized conference as to the purpose and works of the Society. A conference well started will be an active, well-run conference for years to come whereas one poorly started may never be worthy to bear the name of St. Vincent de Paul.

The one endeavor of which we are justly proud has come about through the failure of the government of the District of Columbia to make provisions for chaplains at any of the public institutions. Protestant and Jewish organizations and in six of the institutions, the Particular Council of the Society of St. Vincent de Paul make possible the services of chaplains of the respective faiths at these public hospitals, homes and places of correction. One of these, the Home Industrial School for Colored Boys, has as its Catholic chaplain, Father Marcellus Scheuer, O.Carm., of great zeal and ability who has trained representatives of the eight colored parish Conferences to undertake the sponsorship of the Catholic boys while still at the school, to become familiar with the homes and families (if any) to which they will return when released and finally to be big brothers to those boys once they have finished their "term." These men see that the boys enter public or parochial school or, if old enough, obtain work for them. They also endeavor to keep them faithful to Mass and the sacraments. It is our hope that with similar cooperation from the supervisory staff and Catholic chaplains of other institutions programs of like proportions can be achieved later on. So much for the training program.

Through information contained in brief in a booklet on health, welfare and recreational services made available by the United Community Services our men can find, in a general way, how and where most types of relief, both public and private, may be obtained for families and individuals. However, through close contact with Catholic Charities we have access to more detailed information of public assistance available as well as certain special services such as children's shoes furnished by the parent-teachers organization and eye glasses provided by the Christ Child Society. We instruct conferences to contact veteran's organizations when there is a veteran in the family in need, especially if it is the father. Such information together with the admonition to consult with Catholic Charities whenever unusual cases are encountered, is imparted to the men in the parishes when the committee visits the Conferences. Such cases may require the services of a trained social worker or there might be some reason to believe that public resources are available to cover all or a part of the needs of a family or individual even though such is not readily indicated in the booklet listing available services. Frequently too the men of a Conference and its spiritual director have to be persuaded that they have the primary responsibility of caring for the poor of the parish, except in special cases, instead of shifting or attempting to shift that responsibility to Catholic Charities. At these Conference meetings which we visit, questions are frequently put to us regarding certain types of aid. These are answered on the spot, if possible, or later by phone or communication when accurate information on the subject has been obtained.

Through these visits of the Visitation Committee, the Particular Council is able to accumulate a fairly comprehensive list of special services requested or needed by the individual Conferences throughout the city. It investigates and lists them for future use by all Conferences.

PART II

CONFERENCE ORGANIZATION

BUSINESS SESSIONS

First Session, Friday, November 3, 4:00 P. M.

Chairman: Edmond Borgia Butler
President, National Conference of Catholic Charities

The First Business Session opened with a report of the Secretary, Rt. Rev. Msgr. John O'Grady. This report, under the title The National Conference of Catholic Charities In Its 40th Year, is printed on page 14 of the Proceedings.

Reports of Representatives of the Conference on Committees of the National Social Welfare Assembly

EXECUTIVE COMMITTEE

Rev. John J. Donovan, *Director, Division of Families, Catholic Charities, Archdiocese of New York*

It might be helpful if I tell you briefly the story of the Assembly. In December 1945, after more than a year of study and exploration, the members of the National Social Work Council —a 25-year-old forum group composed of executives of 30 national voluntary social welfare agencies—voted to reorganize and expand the Council to become the National Social Welfare Assembly. The Assembly now represents approximately 60 national organizations and more than 125 American communities that are today participating in its support and activities.

The purposes of the Assembly are briefly: "To provide a means of consultation and conference on social welfare needs and problems: To provide leadership and facilities for affiliate social welfare agencies and associate groups of agencies and individual members to plan and act together in matters of common interest."

One of its guiding principles—which is important to us—is that the service of both voluntary and government agencies is required for the attainment of social welfare in a democracy. Another principle—which is also important to our National Conference of Catholic Charities—is that the full autonomy of all organizations, affiliated or associated with the Assembly, is recognized.

The activities of the Assembly for the past year have been manifold and cut across functional fields. To mention just some of these: There are Committees on Public Relations, Service to Armed Forces and Veterans, Field Services, Citizen Participation, Support of National Organizations, National Budget and Quota, Resettlement of Displaced Persons; Conference on Personnel and on Migrants, A Youth Adult Council, etc. All of these and others are responsible to the Executive Committee of the Assembly.

In the past year significant work has been done in establishing a National Committee on the Aging; cooperation with the National Security Resources Board; and finally an over-all Planning Committee on National Emergency Services recently established by the Assembly and Community Chests and Councils—the purpose of which is to advise national organizations and interests, local communities and the public on social welfare matters related to the national emergency. The Committee will consider what social welfare services are needed, the priority of such services and the organizational structure best suited to perform those services.

SOCIAL CASE WORK COUNCIL

Ruth K. Lynch, *Case Consultant, Family Service,*
Catholic Charities, Archdiocese of New York

The Social Case Work Council of the Assembly, was organized on November 11, 1940, by representatives of ten national functional agencies with local case work units, plus professional organizations in the case work field.

The early meetings of the Council were devoted primarily to discussion of national defense and other war-related problems. Emphasis was upon the relation of voluntary agencies to activities or policies of the Federal agencies concerned with the same problems, that is: family security, child welfare, day care of children of working mothers, personnel needs at home and overseas, job classifications, resettlement of Japanese-Americans, social protection, demobilization of veterans and war workers, migration, governmental developments likely to affect the voluntary agencies and means of practical cooperation between governmental and voluntary agencies. Other subjects included the relationship of the Social Case Work Council to the case work sections of the local councils, community service, counseling and case work services in industrial plants, programs of selected agencies such as the U.S.O., the Travelers' Aid and the American Red Cross.

On January 16, 1946, the Social Case Work Council voted to become the Social Case Work Council of the National Social Welfare Assembly and revised its organizational statement. The Council provides a medium for the exchange of information, the study of common problems, and the development of closer working relationships in the social case work field. Membership consists of 45 persons, representing 21 agencies, concerned with the development and maintenance of standards in the field of social case work.

During the past year the Council has been concerned with a continuation of the discussion of basic case work services in the United States. Two meetings were held in which representatives of national agencies presented material relating to coverage. At one of these meetings, held on October 18, 1949, Monsignor O'Grady presented material for the National Conference of Catholic Charities.

Other programs have been concerned with problems of the aging and their implications for social case work services; protective services for children; social group work concepts and settings in which social group work is practiced, such as group counseling in a family agency, group therapy in a family agency, group work with older people, case work and group work.

In light of the current national emergency the Council is reviewing its present program as related to the responsibility, structure, program and working relationship with the National Social Welfare Assembly.

CONFERENCE GROUP ON LOW-INCOME FAMILIES

EDMOND B. BUTLER, *President, National Conference of Catholic Charities, New York, N. Y.*

The first of these Committees of the Assembly grew out of the request of a Sub-committee of the Joint Committee on the Economic Report of the Congress of the United States. The purpose of calling in representatives of national organizations through the Assembly was to give the sub-committee a broader picture of the actual needs of low-income families. By "low-income" was meant $2,000 or less in the urban areas and $1,000 in the farm areas. Representatives of agencies appeared before the Joint Committee in Washington. Testimony was given all day on December 19, 1949. A great deal of interest was shown by the Committee and there was considerable emphasis on the role of the Federal Government in training and re-training the physically handicapped.

We were also asked to furnish the Committee with detailed case histories of families within these income groups. Through our National Office, requests were sent around the country and we have gotten some case stories which have been forwarded to the Sub-Committee. This material has also been given to the Joint Committee of Congress on the Special Report. The Committee is presently dormant.

COMMITTEE ON FIELD SERVICE COOPERATION

REV. GEORGE M. GRADY, *Diocesan Director, Diocesan Bureau of Social Service, Hartford, Connecticut*

I have represented the National Conference of Catholic Charities at two meetings of this group. At the first meeting the group was compiling one section of what will be known as a *Resource Book,* the experience of Field Service Workers. It should be a valuable reference book for all agencies.

The second meeting which I attended discussed:

(1) A report on the Cincinnati Survey. This is an inter-agency survey which is being made by volunteers with no professional guidance. The National Social Welfare Assembly offers consultation service. The Survey is experimental, to show how

a national agency may help locals. From the trend of the meeting, it was evident that several localities have requested this consultation service from the Assembly. This sort of survey has decided limitations but may be of some value.

(2) A National Directory to be published annually by the Assembly. The Directory will contain the histories of the national agencies with their affiliates.

(3) The establishment of one national agency to cope with national emergency developments affecting field service cooperation:

a. 5% added to Community Chest budgets for armed services;
b. a Finance Committee;
c. Advisory Committee for social service needs and services.

It was suggested that the National Social Welfare Assembly have the planning authority.

CONFERENCE GROUP ON PERSONNEL

Mary L. Gibbons, *Technical Consultant on Welfare Problems, Catholic Charities, Archdiocese of New York*

The National Social Welfare Assembly was a co-sponsor with the National Council on Social Work Education of the U. S. Bureau of Labor Statistics study of social work positions and working conditions in the United States. The original questionnaire was revised at the request of the National Conference of Catholic Charities so that the qualifications and the contribution of the Religious would be more accurately presented. The final report is now being tabulated. Questionnaires were sent to a 33% sample and over 80% of these were returned directly to the Bureau of Labor Statistics—the highest response received by the Bureau from any professional group.

The Personnel Group also acted in a consultant capacity to Dr. Hollis in his study of social work education and is hopeful his report may be published before the end of the year.

The Personnel Committee has been actively functioning since September 1950 when a special committee on "Essentiality of Social Work Service in Connection with the National War Emergency" was appointed. The agencies represented in this

Committee are, American Association of Social Workers, the Social Security Administration, National Jewish Welfare Board, Community Chests and Councils, American Public Welfare Association, United Community Services of Washington, Council of Jewish Federations and Welfare Funds, Girl Scouts, Social Work Vocational Bureau, and the National Conference of Catholic Charities.

There is also a sub-committee "On Critical Positions in Social Work Agencies" represented by the National Jewish Welfare Board, the American Public Welfare Association, the Community Chests and Councils, Girl Scouts and the National Conference of Catholic Charities.

It is believed social work will be called upon to fill many more positions during this emergency than during World War II such as:

1. Service within the armed forces. It is anticipated that there will be additional emphasis on case work in connection with the induction process, medical social work, policy planning jobs within the armed services, particularly in the area of community organization and administration.
2. Service in war-boom areas—in connection with families on the move.
3. Service to members of the armed forces and their families outside Army installations—USO, ARC home service, etc.
4. Civilian defense. Problems will call for social welfare measures. It is anticipated that volunteer social welfare personnel and resources of existing agencies will be used, with few paid full time positions.
5. Army of occupation—problem of handling civilian population.

It is believed important that social work should be included in any listing of essential personnel. The National Roster of Scientific and Professional Personnel is not planning to include social work, but is rather looking to professional organizations to provide an inventory. The position of the AASW is that this should be handled on an inter-association basis, but no effective machinery is available at present. It is believed that since the National Security Resources Board has responsibility for the National Roster, an expression of opinion to that body regarding recognition of the social work field and an appropriate inventory of positions will be in order.

These committees hope to prepare an inventory of what might be considered critical occupations in social work, fully documented as to job descriptions and the reasons for listing the positions as critical, as a basis for recommendation to appropriate government officials.

EDUCATION-RECREATION COUNCIL AND YOUTH DIVISION

REV. TERENCE J. COOKE, *Assistant Director, Division of Youth Activities, Catholic Charities, Archdiocese of New York*

There is under consideration at the present time a proposal for a reorganization of the Education-Recreation Council and the Youth Division of the Assembly:

> That the name of the reorganized structure be: Education-Recreation Division of the National Social Welfare Assembly.
>
> That the Education-Recreation Division should be composed of: one volunteer and one staff representative appointed by each of the member organizations; citizens-at-large: a minimum of twenty and a maximum not exceeding one-third of the total number of agency representatives.
>
> That the Division meetings shall be concerned with questions of policy relating to the operation of the Division and all matters pertaining to the development of this field of work.
>
> That Division committees shall consist of: Executive Committee to plan Division meetings and to deal with further development of total Division activities; project committees concerning approved projects affecting all age groups; special committees (such as Nominating) as needed.
>
> That all current member agencies of the Youth Division and the Education-Recreation Council shall be eligible to participate in the Division.
>
> That current program project committees be related to the Division or one of the Sections according to ages involved.

In the light of these developments, I would suggest a broader representation from the National Conference of Catholic Charities in this Division of the Assembly. It might also be wise to work out closer cooperation between the Youth Department, N.C.W.C. and National Conference with regard to this matter.

CONFERENCE ON SERVICE TO THE ARMED FORCES AND VETERANS

MRS. GENEVIEVE P. HUNTER, *Director, Archdiocesan Vocational Service, Archdiocese of New York*

The original Committee on Service to Veterans of the Assembly has been broken down into a smaller policy-forming committee, with a larger group as a Conference on Services to the Armed Forces and Veterans. The Conference group has met only once, at which time there was a discussion of the deactivation of the U.S.O. and plans were worked out to offer the cooperation of the conference of the member agencies to the President's Committee on Religion and Welfare in the Armed Forces on the matter of organizing communities in leave areas so that they might provide recreational facilities and programs for the armed forces. The Chairman of the President's Committee was advised of the readiness of the Assembly, through its conference on Services to the Armed Forces and Veterans, to serve as a clearing house for furtherance of community organization for such service. The President's Committee decided to take the responsibility for the community organization program but welcomed the cooperation of the Assembly Committee and the national organizations concerned. The Assembly Committee has agreed to act as a channel of information on the community organization program so that national organizations concerned with service to the armed forces may be fully informed on developments and may learn of ways in which they may be of assistance. The Assembly has continued to send information on the itineraries of members of the field staff of the President's Committee and numerous communications from the President's Committee to members of the conference.

COMMITTEE ON INTERNATIONAL AFFAIRS

PAUL MCCORMICK, *War Relief Services, National Catholic Welfare Conference, New York, N. Y.*

I have attended one meeting of the Committee on International Affairs. The principal objective of the meeting was to facilitate international interchange of social welfare processes with other national organizations.

Report on Representation in Child Welfare League of America

Rev. John J. Lennon, *Director, Division of Child Care, Catholic Charities, Archdiocese of New York*

For some years I have been a member of the Board of Directors of the Child Welfare League of America. In May 1950, the League published in its *Bulletin* a Statement of Principles and Policies on Public Child Welfare. There were in that Statement, a number of Principles with which we could not agree and so it was necessary for me to file a Minority Report with the League. As a result and because of the publicity in the League *Bulletin* and also because of the number of comments that came in around the country, it was necessary for the original Statement to go through seven revisions because of the Catholic opposition to the several Principles in the Statement that in effect relegated the voluntary and religious agencies to a very minor role. The League is now about to publish the eighth revision. We still feel that the Statement is substantially out of line with our position. The Minority Report originally submitted and discussed represented a great many things which have since been incorporated into this final draft.

Resolution in Regard to the Midcentury White House Conference on Children and Youth

Rev. John J. Lennon, Chairman of the Committee on Resolutions, presented a resolution in regard to the Midcentury White House Conference on Children and Youth to be held in Washington in December, 1950. The resolution had been unanimously approved by the Board of Directors of the Conference at its annual meeting on November 2. Motion was made and seconded to adopt this resolution and discussion followed. An amendment was offered and passed, and the resolution was referred back to the Committee on Resolutions for approval as amended. The resolution was finally adopted by the Conference at the Second Business Session on November 6. The text is included in the report of the Second Business Session on page 290.

International Conference of Catholic Charities

Monsignor O'Grady gave a brief account of his recent visit to Europe and concluded with a report on the International Sessions for the Study of Catholic Charities called by the Executive Committee of the Holy Year Charity Exhibit in Rome, September 12 to 16, 1950, in which Monsignor O'Grady and Monsignor Swanstrom, Executive Director of War Relief Services, NCWC, participated.

Monsignor O'Grady said that the most important matter before the meeting in Rome was a proposal for setting up a new international organization of Catholic Charities. In a letter to Monsignor Valeri, President of the Central Committee of the Holy Year, Monsignor Montini, Under Secretary of State of the Vatican, asked the representatives from Catholic Charities in the 22 countries present to draw up, for presentation to the Holy See, a Constitution for a new international organization of Catholic Charities. Monsignor O'Grady was appointed to the subcommittee charged with drawing up the Constitution. The subcommittee met during the Sessions and drafted a Constitution for the new organization which is to be known as the International Conference of Catholic Charities. The functions of the new organization as outlined in the Constitution are:

1. To act as a center of information on the work of Catholic Charities throughout the world,
2. To develop ways and means of bringing about closer collaboration between the Catholic Charities in the various countries,
3. To represent the Church in dealing with other international organizations concerned with charities.

Monsignor O'Grady said that he had prepared a Memorandum on the proposed International Conference of Catholic Charities, which Bishop LeBlond will present to the bishops at their annual meeting in November. If the plan for the organization is approved by the bishops, Monsignor O'Grady proposes to recommend that the matter so far as the United States is concerned, be referred to a committee broadly representative of all groups including War Relief Services, NCWC, the Directors of Catholic Charities, the Conference of Religious, volunteer and professional lay workers, so that there will be the feeling that the new organization is the concern of all our groups.

The Conference, by Resolution, unanimously approved the action that Monsignor O'Grady had taken in regard to the International Conference of Catholic Charities as well as his proposal for future action as presented to the meeting.

Second Session, Monday, November 6, 10:45 A. M.

Chairman: Edmond Borgia Butler
President, National Conference of Catholic Charities

Report of Committee on Resolutions

The report of the Committee on Resolutions was presented by Rev. John J. Lennon, Chairman:

Resolution in Regard to the Mid-Century White House Conference on Children and Youth

The delegates to the National Conference of Catholic Charities wish to express their pleasure and approbation of the action of the President in calling the Midcentury White House Conference on Children and Youth. They are particularly gratified that the Statement of Focus of the Conference "bases its concern for children on the primacy of spiritual values, democratic practice, and the dignity and worth of every individual." These Conferences in the past have proven helpful in raising standards for children.

We welcome this opportunity to stand shoulder to shoulder with other voluntary and public agencies and groups in their concern for the welfare of the nation's children. We wish to take this opportunity to reaffirm certain basic principles in relation to the care of children, as follows:

1. Government, charged as it is with the responsibility for the temporal welfare, has a dual role—that of promotion and protection. Of the two, the promotive role is the more important. The primary unit of society, and, therefore, of the State, is the family. Because of this, Government, having as its primary function the promotion of welfare, must do all in its power to enable the family properly to rear its children. The family failing, the duty of providing for the children's welfare devolves upon the local community, with Government's role of promoting welfare continuing; that it is *only* when the community fails that Government must intervene, by virtue of its protective role, to provide directly for the welfare of the child.

II. All forces and movements in the nation which foster family stability should be encouraged, since proper emotional balance, educational progress and moral and spiritual development rest upon a strong, stable family life. We view with deep concern the national trend in child welfare to depart from the traditional cooperative effort between public and voluntary agencies and groups. Therefore, we believe that:

III. Every child has a right to a normal family life, or, if that is not possible, to the nearest substitute for it.

IV. Whether the child be in his own home or in substitute care, the primacy must be given to spiritual, moral and religious values that are in keeping with the child's own heritage.

V. Recognizing the inalienable rights of individual children and of families, and in fulfillment of their responsibility before God, members of American communities, as individuals and families voluntarily associated themselves to establish agencies which provided them a philosophy and standard of care consistent with their own ideals and principles of life. From the earliest days in this country voluntary groups, and particularly those under religious auspices, often at great sacrifice, provided services to children and are continuing to enrich and enlarge upon these services. The motive stemmed from the love of God and, as recognized by our Founding Fathers, was and is in keeping with our democratic ideals. Therefore, there developed the traditional partnership between voluntary and public groups in the care of children.

VI. We believe that this partnership should continue and that accredited voluntary agencies should be utilized to their fullest capacity and partially reimbursed from public funds for services rendered to children in accordance with state and community programs and arrangements.

Formal Resolutions

Delegates to the Thirty-sixth National Conference of Catholic Charities, assembled in Washington, D. C., under the patronage of His Excellency, The Most Reverend Patrick A. O'Boyle, D.D., wish to express their gratitude in the following resolutions:

To His Holiness, Pope Pius XII:

In this Holy Year of Jubilee of 1950, culminating with the solemn promulgation of the dogma of the Assumption of Mary, we rejoice with our Holy Father and join fervently with him in offering humble thanks to God for the abundant blessings of this year of grace. We are profoundly grateful to His Holiness for the beautiful and inspiring message of greeting He deigned to send on the occasion of the Fortieth Anniversary of the foundation of the National Conference of Catholic Charities and for the Apostolic Benediction which His Holiness graciously imparted to us.

Grave and critical are the problems that confront the Vicar of Christ and our Holy Mother the Church; frightful and immeasurable the sufferings and woe of millions; unbridled and diabolical the hatred and tyranny of the Godless enemy. The saintly successor of St. Peter weighed down and well nigh crushed beneath this dreadful Cross, valiantly and gloriously guides the bark of Peter through the turbulent seas. Unceasingly, he prays and labors night and day for the peace of the world.

We wish to express to our Holy Father, our deep affection and filial devotion; to pledge again our wholehearted prayers for Him. We beg the God of charity, God Who is love itself, to strengthen and sustain the solicitous Father of all humanity, the revered and Saintly shepherd of Christendom, that under his inspiring, enlightened and heroic leadership the human family may find the way to peace and the Church of Christ may triumph in her mission of charity, justice and truth.

To His Excellency, The Honorable Harry S. Truman, President of the United States:

The delegates to the National Conference of Catholic Charities wish to express their heartfelt relief for the providential protection through which his life was saved.

To His Eminence, Francis Cardinal Spellman, Archbishop of New York:

For the high honor which this outstanding Prelate of the Church has done us by gracing the Conference with his presence, despite his arduous transatlantic journey, we are profoundly grateful. We are also most indebted to His Eminence for his inspiring address—an address which so accurately reflected his own complete dedication to the service of God and to the welfare of his fellowman.

To His Excellency, the Most Reverend Patrick A. O'Boyle, D.D., Archbishop of Washington:

We offer our sincerest gratitude and profound appreciation for the gracious kindness, warm friendliness and Apostolic leadership he manifested in his role of host to the National Conference of Catholic Charities. We are deeply grateful also to His Excellency for the beautiful and inspiring sermon he delivered at the Solemn Pontifical Mass.

To His Excellency, the Most Reverend Francis P. Keough, D.D., Archbishop of Baltimore:

We offer an expression of our deep thankfulness for the illuminating and elevating discourse with which he favored us.

To His Excellency, the Most Reverend Peter L. Ireton, D.D., Bishop of Richmond, celebrant of the Solemn Pontifical Mass, and to all who served as officers of the Mass we render our gratitude.

To His Excellency, the Most Reverend C. H. LeBlond, D.D., Bishop of St. Joseph, our Honorary President and Episcopal Adviser:

For his wise counsel and never failing encouragement, our heartfelt thanks.

To His Excellency, the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Washington:

We express our gratitude for his services to the Conference as Honorary Chairman.

To the Reverend Leo J. Coady, Director of Catholic Charities of the District of Columbia, to the members of his staff, to the Chairmen and members of all the Conference Committees, whose careful planning and efficient execution of plans made our Conference so successful:

We offer our warmest congratulations and sincerest gratitude.

To Edmond Borgia Butler, President of the National Conference of Catholic Charities:

For his untiring labors and dynamic leadership, we offer whole-hearted appreciation and profound thanks.

To the Conference of Religious for their active participation in and very real contribution to the Conference deliberations:

We express our sincere gratitude.

To the press, the radio and television stations:

We offer our appreciation for the excellent coverage and publicity on this Conference.

And finally, to our beloved Secretary, the Right Reverend Monsignor John O'Grady, who celebrates this year, his 30th year of unselfish and invaluable service to the National Conference of Catholic Charities:

Our abiding and profound gratitude and appreciation.

Respectfully submitted,

Rev. John J. Lennon, *Chairman,* New York, N. Y.
Rt. Rev. Msgr. Vincent W. Cooke, Chicago, Ill.
James W. Fogarty, Greensboro, N. C.
Alice May, Baltimore, Md.
Matthew H. Schoenbaum, Chicago, Ill.

The Report of the Committee on Resolutions was unanimously adopted as read.

Committee on Time and Place

The Conference voted unanimously to approve the recommendation of the Committee on Time and Place, that the Conference accept the gracious invitation of His Eminence, Edward Cardinal Mooney, to hold the annual meeting in 1951 in Detroit, Michigan.

Committee on Nominations

In the absence of Rev. Francis P. McNally, Chairman of the Committee on Nominations, the report of this Committee was presented by Mr. George J. Zak, Chicago, Ill., a member of the Committee. The following slate of officers was placed in nomination:

President

Rt. Rev. Msgr. Vincent W. Cooke, Chicago, Illinois.

First Vice President

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The report of the Committee on Nominations was unanimously adopted as read.

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Statement of Cash Receipts and Disbursements

For the Period January 1, 1950 to October 30, 1950

Receipts

Memberships	$31,345.00
Sales	1,256.89
Agency Contributions	16,225.60
Miscellaneous Contributions	2,780.00
Refunds and Miscellaneous Receipts	87.41
Total	$51,694.90

Disbursements

Books and Subscriptions	$ 476.47	
Conference Expense	1,141.90	
Contributions Paid	1,550.00	
Contributions to Employees Retirement	971.58	
Mimeographing and Multigraphing	4,158.91	
Miscellaneous Expense	103.65	
Office Supplies	841.04	
Postage	1,301.39	
Printing	6,500.00	
Rebate	2,665.00	
Rent	3,100.00	
Salaries	19,306.90	
Telephone and Telegraph	1,767.55	
Travel	3,538.35	
Total		$47,422.74
Excess of Receipts Over Disbursements		$ 4,272.16
Add: Balance in Bank December 31, 1949		18,774.61
Balance		$23,046.77

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

For the Period January 1, 1949 to December 31, 1949, inclusive

RECEIPTS

Memberships		$31,436.01
Sales		2,889.00
Dividend and Interest Income		59.35
Contributions		24,051.97
Refunds and Miscellaneous Receipts		395.60
Total receipts		$58,831.93

DISBURSEMENTS

Books and Subscriptions	$ 563.70	
Conference Expenses	2,500.01	
Contributions Paid	2,825.00	
Contributions to Employees Retirement	1,069.10	
Mimeographing and Multigraphing	7,947.98	
Miscellaneous Expense	207.73	
Office Supplies	1,154.84	
Postage and Express	1,273.87	
Printing	5,503.75	
Rebate	3,018.88	
Rent	3,600.00	
Salaries	20,721.28	
Telephone and Telegraph	1,781.28	
Travel Expense	7,453.87	
Total Disbursements		$59,621.29
Excess of Disbursements over Receipts		$—789.36
Add: Balance Capital Account January 1, 1949		19,563.97
Balance: Capital Account, December 31, 1949		$18,774.61

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

ANALYSIS OF CAPITAL ACCOUNT

For the Period January 1, 1949 to December 31, 1949, inclusive

BALANCE—JANUARY 1, 1949:		
Investments		$ 3,335.00
Cash in Banks		16,203.97
Cash on Hand (P.C.)		25.00
Total		$19,563.97
Deduct: Excess of Disbursements over Receipts		789.36
BALANCE—DECEMBER 31, 1949:		
Investments	$ 3,335.00	
Cash in Banks	15,464.91	
Cash on Hand (P.C.)	25.00	
Total	$18,824.91	
less Withholding Taxes due Fed. Gov't	—50.30	
Total		$18,774.61

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Attendance

Very Rev. John S. Spence
Rev. Joseph A. Moran
Rev. Charles W. Nelson

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